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Special 18th Anniversary Edition



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West Coast Nations oppose 2010 Olympic bid

by John Copley

An official complaint, *Regarding Indigenous Concerns for the Environment, Aboriginal Title and Rights and the Possible Negative Impact of the 2010 Vancouver-Whistler Olympic Games Bid*, prepared by the Skwelw'ek'w'elt Protection Centre (Chase) and the Suihkaik (Melvin Creek Camp), has been delivered to Jacques Rogge, the president of the International Olympic Committee (IOC), at his office in Switzerland.

Janice Billy, a spokesperson for the Skwelw'ek'w'elt Protection Centre, the Elders Land Users and the Interior of British Columbia Youth said a copy of the 19-page document has also been forwarded to other Olympic Committee members, including the Environment Committee and members considering bids for the 2010 Games. The complaint has also been directed to IOC Director General, Francois Carrard, and to the IOC's Liaison for Candidate Cities.

"The official complaint was initiated because our people are worried about their future and their livelihoods," explained Billy, who said the initiative was put together to deal with the "concerns of Aboriginal Elders, land users and Native youth who are (apprehensive) about the type of impact the 2010 Vancouver-Whistler Olympic bid will have on Aboriginal people and their culture, and to the land and the environment we live in."

The official complaint, signed by both the Skwelw'ek'w'elt Protection Centre and the Suihkaik (Melvin Creek Camp), begins by explaining the motives behind the complaint and concludes by telling the IOC that an analysis of the current situation in Canada indicates that the country's present environmental policies "cannot stop the degradation of ecosystems and the loss of biodiversity."

The complaint also states "it is the obligation of the international community to call upon Canada to recommit to fundamental values such as human and Indigenous rights and environmental protection in order to reverse (the) negative trend."

The official complaint says that "apart from sport, culture and environment are the other two main pillars

of the Olympic movement (and) all three are equally important as foundations of both the Olympic Spirit and the Olympic Games."

Spokesperson Janice Billy says that Canada's Aboriginal peoples are "actively engaged" in environmental awareness campaigns and are fully aware of the Aboriginal situation in Canada, including "Indigenous peoples, our land rights, our traditional knowledge and its central importance for environmental protection."

Billy spoke about a significant First Nations awareness campaign initiated in British Columbia and presented during the Olympic Games in Salt Lake City. The presentation, organized by the Interior Alliance, a political organization representing the Nlaka'pamux, Okanagan, Secwepemc, St'at'imc and Southern Carrier First Nations, won the Local Organizing Committee's, 'Spirit of the Lands Award.'

"We take our obligation to protect the environment and share our traditional knowledge to create awareness very seriously," said Janice Billy, adding that the success of the previous campaign has inspired the group "to bring our concerns to the attention" of the IOC.

"Although Canada prides itself as one of the countries with the highest living standards in the world," explained Billy, "according to the UN Human Development Index, when the same indicators were applied to Aboriginal people by the federal Department of

Indian Affairs and Northern Development, we only ranked 47th.

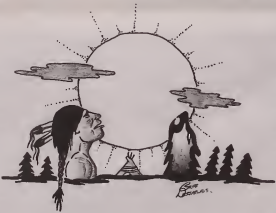
"The same is true for Vancouver, where, despite being declared the city with the best living standard in the world, our people are the poorest in town; many are living under deplorable social and economic conditions."

In the introduction of the Official Complaint, the

presenters say they realize and acknowledge that working together in partnership and understanding is crucial to progress; they also say they are doing their part to make it work. It's the governments, they say, both provincial and federal, that are failing to hold up their end of the bargain.

"Our Elders are holders of traditional knowledge," they wrote, adding that it is the traditional knowledge "which has to be the basis of sustainable development in our lands, the lands we want to preserve for all people and for future generations. Instead the provincial government keeps allowing large scale development on our land without taking the traditional and current uses of our people into account and thereby negatively impacting the land and our people. Presently our

Continued on Page 6



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AFN Leader issues rally to fight Governance Act

by John Copley

When Canada's National Grand Chief ripped up the papers that spelled out the terms of the federal government's new Governance Act on the steps of the Parliament buildings in Ottawa last month he was setting the stage for a fight that could take years to win, or lose. Tearing the papers in half and calling the move nothing more than "Indian Act, Part 2," Matthew Coon Come vowed to fight the new legislation that Indian Affairs Minister Robert Nault delivered to the House that day. A month later, Coon Come is now calling to his Chiefs and their communities to step to the forefront and support the AFN with strong voices and financial backing.

During the AFN Annual Assembly, held in Kahnawake, Quebec at the end of July, Grand Chief Matthew Coon Come told the nearly 900 delegates who attended, including 200 Canadian Chiefs, that he was calling on each one of them to "rise on behalf of your First Nation and pledge a significant amount - \$10,000 perhaps - to a political fund that we will use strategically for potential political action."

Coon Come told the gathering that the funds would be used "strategically for potential political action."

During his 45 minute opening address, the National Chief called on Canada's 630 First Nation communities and their Chiefs to set aside any differences they might have with one another and unite for a cause designed to bring justice and equity to all First Nations.

"Together we can talk about different ways to oppose it," Coon Come said, adding that it could take a variety of measures including "legal strategies, demonstrations, standing committees or civil disobedience."

He told the Chiefs and delegates in attendance that Nault's determination to change the way in which government deals with Aboriginal issues was advocating a return to colonialism. He called the Governance Act and the way it was implemented nothing more than slavery and likened it to apartheid. Coon Come scoffed at the terms and words used to spell out the new Governance Act, and rejected outright any thought that the new bill offers strength to the First Nation quest of self-determination and self-governance.

"(Nault) seems to think self-government is the right to make bylaws about garbage bag pick-up and keeping dogs on a leash," jeered Coon Come, who told the gathering that the only way First Nations will ever achieve recognition is when the Canadian government agrees to meet on a "nation-to-nation" basis.

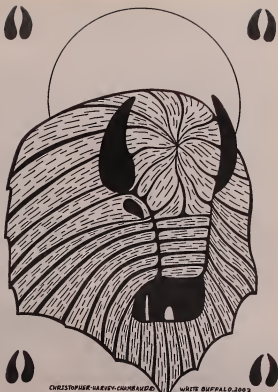
Former Finance Minister Paul Martin scored some points when he attended the meeting and gave a speech that declared that Canada's governments "have to understand that since time immemorial there has been Indigenous rights."

Neither Chretien nor Nault showed up at the Assembly and Martin took full political advantage of the opportunity. When questions, suggested by NDP leader, Alexa McDonough, came his way, he responded in a manner that suggested if he was in power, First Nations would be sitting at every bargaining table.

"Challenge (Martin) on where he stands on Bill C-61, on land claims, on treaty rights, on self-government," suggested McDonough. "Ask him if he agrees with Mr. Nault on Bill C-61."

Though Martin didn't respond to every question in his address to the Chiefs and delegates, he made it clear that he wasn't seeing eye-to-eye with Nault nor the way in which the federal government deals with Aboriginal issues in general.

The Assembly of First Nations is the only Aboriginal group in the country that represents Canada's First Nations on a national level. Last year, just after government announced its intention to introduce changes to the Indian Act, they cut \$10 million from the AFN's budget.



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Calahasen accused of breaching Privacy Act in Peavine report

by John Copley

Alberta's Aboriginal Affairs Minister, Pearl Calahasen, has landed in hot water after the Office of the Information and Privacy Commissioner ruled that a report commissioned by the minister presented information that was "not necessarily reliable."

In his report, Privacy Commission investigator Frank Borsato, said that though Calahasen's motives were understandable, she violated Section 2 of the Privacy Act when she divulged personal information about some of the members of the Peavine Metis Settlement in a report that was prepared for her about whether or not questionable business practices were being used by Peavine members.

The Privacy Commission became involved in the matter after two dozen members of the Peavine Metis Settlement prepared a complaint saying that the report commissioned by Minister Calahasen and prepared by Metis Settlement Transition Commission president, Randy Hardy, was unethical and damaging to the community and its membership.

The minister couldn't be reached for comment but Native Affairs spokesperson, Peter Tadmán, told media that the department would have to review the report before commenting further.

"The intent (when releasing the report)," he said, "was to promote transparency, but clearly there was information that involved privacy issues. We've just

received the (Privacy Commissioner's) report and we'll certainly be reviewing it."

The Peavine Metis Settlement launched a \$50 million lawsuit against the province in March this year in an attempt to gain compensation for money the Settlement says it lost because of the content of the minister's report. They claim that huge losses were suffered in several business ventures, including timber and logging and oil and gas.

Native Affairs Minister Pearl Calahasen issued a statement soon after the lawsuit was launched. In it she denied any allegations of wrong doing, suggesting instead that the complaints were frivolous.

Tim Chander, a spokesperson with the Privacy Commission said that members of the ministry could appeal if they choose to, but added that they'd "have to take it to a judicial review" to do so.

In their report the Office of the Information and Privacy Commissioner made several recommendations to Minister Calahasen in reference to their findings. The recommendations include: that the minister or designate monitor records considered for public release from its appointed delegates and consultants to ensure the release is compliant with the FOIP Act; that all records management personnel in the ministry receive

additional FOIP training to ensure proper record management practices; and that the minister conduct an internal review of their file management system and advise the Commissioner's office once the review has been completed.

The lawsuit launched against the province by the Peavine Metis Settlement in March this year is still ongoing.



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Indigenous Games featured sportsmanship and culture

By H.C. Miller

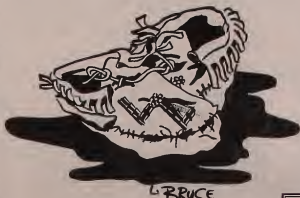
The athletes' village of the 2002 North American Indigenous Games (NAIG) has been silent since the games ended on August 4, but the impression left on the hearts and minds of the athletes will go on forever. Housed in the Red River Community College and surrounding high schools of Winnipeg, Manitoba, over 8000 athletes and coaches participated in 16 sporting events. They were joined by 3000 cultural performers and together they represented every province in Canada and every state in the United States of America.

Several athletes from the Indian Brook area of Nova Scotia, near Dartmouth, travelled to the event. "We just loved the athletes' village, and we met lots of great people there and had lots of fun," says Sara-Lynne Enfield, who along with her 14-year-old sister Rhonda and neighbour Vicky Paul was treated to a hero's welcome upon their return. "The whole community showed up and presented us with plaques," she adds. The sisters brought home four medals between them, gold, silver and two bronze in taekwondo, while Vicky won bronze in badminton. "It made me feel really good receiving the medal," says Sara-Lynne. "Even though we've been training in taekwondo for three years, it was a slightly different style that we were competing in, so we had to spend several weeks learning some new stuff," explains the 16-year-old. "It was good to know that all that practising paid off."

A strong cultural component is evident at the NAIG, which has grown considerably from the first, which were held in Edmonton in 1990 with 3000 athletes competing in eight events. Representation from both Canada and the United States notes the strong link

amongst all Aboriginal peoples in North America. As well, free entertainment was held nightly at The Forks, a stadium area where Native performers were frequently featured.

Non-Aboriginal visitors were also thrilled by the 10 days of activity, says Sara-Lynne, who noted that they were seen enjoying the events as well. "Many willing-



ly joining the Native volunteers needed to carry out the many duties of an event of this size, and we really appreciated their efforts. They were busy with many jobs, apparently there were about 5000 volunteers altogether, who gave of their time and energy so we could enjoy ourselves," she says.

Five competitive age classifications are utilised in the competitions and includes 15 and 16 year olds, 17 and 18 year olds, 19 to 21 year olds, and seniors, aged

22 years and older. As well a masters for the golf competition recognised athletes in the over-50 age group.

The athletes' expenses were paid by their own fundraising, but their families and the whole community pitched in to help. "The people back home were so helpful and they were so proud of us, for competing and for bringing home some medals. I definitely hope to compete in the next Indigenous Games in 2005," she adds. The young people all agreed the feelings of accomplishment and self-confidence that they gained from the experience were invaluable and would give them encouragement when meeting obstacles in other areas of their lives. Even those in the group who came home without medals said participating enriched them.

Rhonda Enfield agreed that the experience was a most memorable one. "I felt good about competing, and about winning two bronze medals," she says. "Learning taekwondo keeps me busy, and keeps me in good shape, as well as keeping me mentally sharp." Winning the medals felt really good and she felt very satisfied with everything, she adds.

Other area athletes included Chance and Logan Paul from nearby Millbrook, who both brought home gold medals in the boxing competitions. Cape Breton residents Patty Prosper won bronze in Special Olympic events and James Marshall brought home gold in taekwondo.

Hosting province Manitoba topped the medals list with 165 gold, 122 silver and 103 bronze.

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Polling stations added for Metis Nation general election

by John Copley

As this newspaper goes to press the Metis Nation of Alberta Association (MNA) is getting ready to hold its 2002 General Election. The event, which will be held throughout the Province of Alberta on September 3, will determine whether or not Audrey Potrait will remain in the Provincial President's chair or whether one of her two political opponents, former Provincial VP, Brenda Blyan-Calliou or candidate, Pete Ladouceur, will succeed in de-throning her. Voters will also decide, who will replace Blyan-Calliou as the MNA's Provincial Vice President. The four candidates running for the position are Ken Bourque, Brian Fayant, Trevor Gladue and Ray McKenzie. Other key positions that will be determined during the election are those of the six Region Presidents and Vice-Presidents. More than 40 Metis candidates will be running in the 2002 election.

Voters will be particularly pleased to learn that unlike the 1999 election, when some of the Metis voters in Edmonton were forced to stand in line for up to two hours before they could cast their vote, the 2002 election will see additional polling stations set up to accommodate Edmonton's growing membership.

"The association's membership, which currently numbers just under 30,000, has tripled during the last three or four years," explained Chief Electoral Officer, Stan Plante, busy preparing information detailing the locations of the 57 polling stations that will be strategically located throughout the province. "We'd like to see the voters turn out in record numbers this year and to help alleviate the waiting time, especially in Edmonton, where the membership has reached 7,000, we've added several new polling stations."

There's been a general increase in the number of places where MNA members will be able to cast their vote, but Edmonton, which had just one polling

station in 1999, now has four. Another location has been designated for the community of St. Albert, which is home to more than 500 Metis families.

"In the Edmonton area the advance poll, which takes place on August 24," explained Plante, "will be held at the Canadian Native Friendship Centre (CNFC), located at 1205-101 St. On election day, Tuesday, September 3, the Edmonton and area polls will be located at the Ocenow Employment Centre (14021 Victoria Trail), the Bent Arrow Traditional Healing Society (10117-150 St.), the Millwoods Recreation Centre (7207-28 Ave.) and the CNFC on

that during the 1999 election some members became frustrated with the line-ups at the only poll offered in Edmonton and we want to prevent that from happening again. It's important to the organization that its voting membership turn out in large numbers to support the candidates they'd like to see help shape their futures. To do this voters need ample opportunity to reach a polling station in their area."

Each of the six regions that make up the MNAs electoral district will have at least seven different places for members to cast their vote on election day, but most, with the exception of Region 1, will have only one location during the August 24 Advance Poll. The Advance Poll locations, which will also serve as polling stations on September 3, are as follows: Region 1: Lac La Biche Friendship Centre, 10105 Churchill Drive and the Fort McMurray Friendship Centre at 8310 Manning Avenue; Region 2: Bonnyville Lions Club, 5106-50 Street; Region 3: Calgary Crossroads Community Hall, 1804-14 Ave. NE; Region 5: Slave Lake Friendship Centre, 416-6 Avenue; Region 6: Grande Prairie Friendship Centre, 10105-97 Avenue.

Other September 3 polling stations are located in the following cities, towns and hamlets: Region 1: Lac La Biche, Fort McMurray, Fort Chipewyan, Conklin, Caslan, Calling Lake, Athabasca and Owl River; Region 2: Bonnyville, Cold Lake, Lloydminster, St. Paul, Vegreville and Fishing Lake; Region 3: Calgary, Red Deer, Lethbridge, Medicine Hat, Rocky Mountain House, Stettler and Fort McLeod; Region 5: Slave Lake, High Prairie, Faust, Wabasca, Grouard and McLennan; Region 6: Grande Prairie, Peace River, Paddle Prairie, Fort Vermilion, Valleyview, Fairview and Manning.

More information about the MNA 2002 General Elections can be obtained by contacting Chief Electoral Officer, Stan Plante at (780) 453-0292.



Art by Stephen

101 Street, just north of 112 Avenue. The St. Albert polling station will be located in the Seniors Citizens Club, located at 7 Tache Street in St. Albert. The club is located next door to the Royal Canadian Legion and right across the street from Grandin Park Plaza. In St. Paul voters will find the polls in the H.R. Block offices at 5007-50 Street. All polls will open at 8:00 a.m. and will close at 8:00 p.m."

Other Region 4 polling stations are as follows: K. C. Graphics Building, 4907 - 49 Ave., Whitecourt; Pembina Educational Consortium, 5056 - 50 Ave., Drayton Valley; Eagles Nest Community Hall, 10028

- 99 St. Grande Cache; Wetaskiwin Youth Centre, 5109 - 51 St., Wetaskiwin; The Edson Friendship Centre, #13 - 5023 - 3rd Ave., Edson; Hinton Community Centre, 965 Switzer Drive, Hinton and at the Gunn Recreational Centre in Gunn.

A total of 57 polling stations will be in place for the Metis Nation of Alberta General Election.

"We want to ensure that every eligible voter has the opportunity to cast his or her vote in the upcoming election," assured Plante, who among other things as Chief Electoral Officer will be responsible for gathering the final tallies and announcing the names of the winners. "I know

people are faced with applications for the development and expansion of ski-resorts, heli-skiing, cat-skiing and snowmobiling, the latter of which is forbidden in most alpine areas in Europe. The governments of Canada and of British Columbia violate the Canadian constitution and disregard Supreme Court of Canada decisions recognizing Aboriginal title and instead maintain a land rights policy aiming at the extinguishment of Aboriginal Title. This policy has repeatedly been condemned by the United Nations as violating international human rights. Our people are the ones whose human and Indigenous rights are violated. Losing our land is losing our identity as Aboriginal people."

The official version of the complaint states several examples of how development will have a negative impact on Aboriginal communities, the environment, the wildlife and the future of the region. One example is the "approval of Cynos Creek Ski Resort in St. Albert territory, despite its open rejection by all St. Albert's Chiefs."

The development of the resort, called "an integral part of the 2010 Vancouver Olympic bid" will be perilous, says the report, which says, if the project goes ahead as planned "it would be responsible for opening the last untouched valley of the St. Albert people. It is also grizzly bear and mountain goat habitat (inconsequential to) unscrupulous development that does not at all consider the traditional and current uses of the St. Albert and environmental concerns."

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1-5	Calling Lake	REGION 4	
1-5	Armstrong	4-1	Edmonton
1-5	Owl River	4-2	Edmonton
REGION 3		4-3	Edmonton
3-1	Calgary	4-4	Edmonton
3-2	Calgary	4-5	Grande Cache
3-3	Red Deer	4-6	Hinton
3-4	Lethbridge	4-7	Edson
3-5	Medicine Hat	4-8	Drayton Valley
3-6	Rocky Mountain House	4-9	Whitecourt
3-7	Stettler	4-10	Gro. St. Albert
3-8	Fort McLeod	4-11	
		4-12	Wetaskiwin
		4-13	St. Mary's
REGION 5		REGION 6	
5-1	Slave Lake	6-1	Grande Prairie
5-2	Slave Lake	6-2	Peace River
5-3	High Prairie	6-3	Peace River
5-4	Peace River	6-4	Peace River
5-5	Wabasca	6-5	Peace River
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August 24, 2002

General Election
Tuesday
September 3, 2002

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From 8:00 A.M.
To 8:00 P.M.

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Chief Electoral Officer
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Nakota Summit has powerful message

by Ira McArthur

A colorful fluorescent arrow pointed the way to the Nakota Summit. It was a north-south-east-west international gathering of the Nakota First Nations people. Boughs of trees had been placed upright in a semi-circle east of the tipis and further north and east was the main meeting tent. This was where the presenters for the event made their powerful presentations.

Two of the presenters Tuesday were former Chief Henry Skywater of Birdtail Sioux Dakota First Nation from Beulah, Manitoba (a two and a half hour drive from the Summit) and Dr. Kenny Ryan of Montana, United States (he'd obtained his degree from Weber State University, Utah, in the humanities). Some of the other presenters were: Leroy Comes Last, Fort Peck Reservation, Montana, U.S.A.; Ms. Linda Cumberland of Indiana State University, Lenus Red Feather, South Dakota, U.S.A.; Nelson Bunn, Birdtail Sioux Dakota First Nations, Beulah, Manitoba.

There had been other presenters from USA but they had been turned back at the United States/Canadian border in the wake of the new reality of September 11 attack.

The gist of the Summit seemed a great want to leave a positive image of the Indian people among "non-status neighbors" and also, more importantly, among all the future leaders - the many children attending the event.

As mentors to the youth of today the presenters worked hard to be excellent role models in a very positive way. Their messages were spoken with fervour and all the youth, these mentees, were attentive as they listened to these wise elders. There was a hush over all as one Elder said, "Be proud of who you are." There were many messages that were given to the group. One message was of hope. Children are everyone's hope for a better future. If children feel loved they will show love; if they feel pride they will be proud; if they know joy they will be happy. If this is true then the key is in everyone's hands to make a better world for everyone in every way by being the best and doing the best they can be individually and collectively. The children should always be placed equal and even higher than the rest of the people because they are the future.

A story was told of the earth's many peoples of red, white, yellow, and black and their natural gifts: the Red were the keeper of Mother Earth; the White were the Motivators; the Yellow had the gift of Knowledge; the Black had the gift of Forgiveness. There may be other versions of this same story. All positive.

Speaking about the tent with only a roof and no walls one presenter said, "There are no locked doors here." He said that if there were weapons they were left at the door.

They had been a Plains people hunting the buffalo years ago. So it was that the Summit was held on the plains just south of the Moose Mountains Tuesday to Thursday - July 16, 17, and 18, 2002. Perhaps it was fate, perhaps it was planned, but the Summit was just beneath the Mountains cradling the Medicine Wheel.

The first day in the west of the former pasture the large tipis were set up to house the people who had come to take part. There were large brown tipis from the movie set of "Big Bear" and the rest were large white tipis with several smaller privately owned tipis.

Short wooden sticks were used as pins placed through special holes in the fabric to close the tipi edges together over the long tipi poles. They would be removed after the summit and the tipis taken down to be reused at the next place. The tents would be gone but the thoughts and the feelings would linger on.

The Summit was to teach an old culture. To teach ceremony, respect and educate the children and to educate the "non-status neighbors" of the Indian people. It raised many worthy questions too. They discussed the treaties that were many years ago. How valid are these treaties signed with an "X"? Some of the Elders

felt that, "No one can own Mother Earth, Mother Earth owns us." Some felt that the Indian people never created the problems we have today. No one denies problems. But that raises the question, what are the solutions?

Another comment was, "Why are there Reservations?" In one Encyclopedia it is "...a limiting condition." On the other hand it's putting something aside or reserving it but is it not aiding and abetting the status quo? Don't we want change? Couldn't things be better if we all worked toward a better understanding of everyone's quality of life?

old Chief had recently died. That day he witnessed a ceremony whereby they made someone else the Chief. Fast forward to 35 years later and that former unwritten history was recollected. In 1997 the ceremony for inducting a new chief had to be remembered. Just as he had been told to come in, to sit and to be quiet this now grown man told all the children to come in, to sit, and to be quiet. And it was so. Just as he remembered he and his peers did the ceremony for the new Chief with all the little children watching in awe much as he had watched 35 years before. The knowledge has been going on for 11,000 to 12,000 years and is part of Tradition and Culture.

In Canada in the past the Queen looked after the Indian peoples while in the United States the Indian peoples were looked after by the President from the border south. That may have changed after 1978 politically. Some thought should be given to that.

The treaties were signed with the words, "As long as wind blows, sun shines, grass grows and river flows, we will always keep our promise."

Every day we witness the endless fightings, turmoil, and violence in the world. It's time for a change. Perhaps look to those who have ended up being positive. How did it happen? What made it good?

The eldest elder at the Summit on Tuesday, July 16 was Joe McArthur. The presenters chose to mention him in particular because of his age. With age comes wisdom.

The feelings that permeated the Summit at Kisbey among the peoples of the world and give hope to all Mankind and Womanhood. It can happen if all work to give hope in our time emanating from the Summit. Let it happen.



CHRISTOPHER HARVEY-CRAMBAUX 2002.

As one Elder said, "If it's the Truth, it'll stand... I speak from the heart." One example was given of the Circle of Life by one of the Elders.

As a child this man had been told to come in, to sit and be quiet. At the age of five or six he knew that the

should ripple like the waves of water against the shore among the peoples of the world and give hope to all Mankind and Womanhood. It can happen if all work to give hope in our time emanating from the Summit. Let it happen.



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- it's about progressive change
- it's about opportunities
- it's about improving your quality of life
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Focus on Education

Saulteau First Nation assists learners of all ages

By H. C. Mitter

The educational requirements and achievements of its members are the top priority of the Saulteau First Nations. Located in northern British Columbia, 20-minutes north of Chetwynd, the Muskoti Learning Centre is a band-owned and operated school which offers educational programs from upgrading and career training for adults and youth, to the Cree-atte Wonders Headstart program for three and four year olds.

The Centre welcomes not only the 650 members of the Saulteau First Nation, but also their neighbours, the West Moberly First Nation and surrounding community. "The doors are open to anyone interesting in attending our Centre," says Rita Rohel. As the educational co-ordinator at the Centre, which first opened its doors in 1992, she says a variety of programs and courses have been developed which meet educational goals of Aboriginal and non-Aboriginal people. "We continue to strive toward fulfilling the educational needs of the community," she explains.

Programs begin at the Grade Six level and continue up to Grade Twelve. "We offer the core courses for the Dogwood Certificate, which gives adult students the necessary prerequisite courses to enter post-secondary institutions, but we also include our own Native component as well," she explains. "We have offered accredited courses affiliated through Northern Lights College and through Nicola Valley Institute of Technology (NVIT)," she adds. Adult students can also work towards their General Education Development (GED) which gives them their High School Equivalency Certificate. "And once they have

completed their high school courses and obtain their diplomas, they can be sponsored to attend university or college," she says.

The Learning Centre offers courses that lead to employment as well. "Last year we had students complete the Home Support Program, and it was 100 percent successful," Rohel says. "And we've also offered Applied Business Technology which has similar successful statistics." Starting in September 2002, Muskoti will be implementing an Early Childhood Diploma program.

are proud of them all, and of the accomplishments they have achieved," says Rohel. Dinah Davis, for example, was one student who went back to school in her early 30s, and juggled her studies with raising three sons and running a busy household. "She took a few years to do it, but she never gave up. Now she's registered with Northern Lights College to continue her studies, taking university transfer courses to work towards her educational goals," she says. "Successfully completing a program not only gives students the tools to attain a rewarding career, but they gain so much self-confidence as well." Davis is also a terrific role model for other members of the community. "With her example, other adults can see that it's never too late to get back into the school system and pursue their career goals," adds Rohel.

The Headstart program prepares the younger members for kindergarten. "Children who go through the program are well-advanced for their formal education," she says. The children experience education through an holistic approach which incorporates traditional language and culture into their program components. Nancy Anderson, a Saulteau band member, has obtained her Early Childhood Education certificate and is the teacher. "We are very proud of her accomplishments with the children and we know she has made a difference in their lives with her skills and knowledge," says Rohel. The children have positive attitudes and they are anxious to start going to school.

Rohel also acknowledges the efforts of staff member



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Saulteau First Nations JOB POSTING

POSITION TITLE: Senior Economic Development Officer
SUPERVISOR: Executive Director
WAGE: Depending on experience and qualifications
START DATE: September 12, 2002
CLOSING DATE: August 31, 2002

Job Scope

The successful candidate will be working closely and in consultation with the Chief and Council under the supervision of the Executive Director. The incumbent will be responsible for recommending policies and specific for the sustainable implementation of the First Nations' natural and human resources and for the successful implementation of joint ventures and alliances with private companies. The incumbent will also research, initiate and guide the band towards a sustainable economic development program.

Duties For a complete list of duties please contact the SFN administration office

Qualifications:

- A degree in Business Administration, Accounting, Economic or other relevant fields of study.
- Minimum of 5 years experience in business and/or community development.
- Knowledge of First Nations issues including Treaty B history will be considered an asset.
- Must be willing to travel and work beyond normal working hours.
- Possess excellent writing, verbal communication and interpersonal skills.
- Be a self-starter and be self-motivated.
- Background experience in negotiations will be considered an asset.
- Commerce background will also be considered an asset.

Please submit your resume and cover letter to:
Garry Yablonski, Executive Director
Saulteau First Nations
P.O. Box 330, Moberly Lake, BC V0C 1X0
Tel: 250-788-3955 Fax: 250-788-7261

Thank you to all those who apply, we will be calling only those who are selected for an interview



The courses are all delivered on-site, with instructors affiliated with Northern Lights College, NVIT, or other provincial institutions. "By bringing the instructors to our location, students don't have to leave their home communities to further their education," she says. Other programs can be completed by distance learning, with correspondence courses recognized by the Ministry of Education. "At times, we present computer, safety, and industrial courses as well. We not only offer educational and employment training, but we try to employ our people whenever possible, thereby creating jobs," she adds.

Student success stories are common among the progressive graduates of Muskoti's programs. "We

Audrey Norris. "As education administrator, Audrey has obtained funding from any granting or financial agency possible to help us run our programs. She's done a wonderful job of getting us the funds we need to continue operating," she says.

The progressive little community is also home to the Twin Sisters Publishing Company. "Our publisher is Phyllis Gauthier and she prints a small local newspaper every month," explains Rohel. Originally started in 1994 as a training program for Native Adult Basic Education students, Twin Sisters now operates as an independent publishing house under the umbrella of the Saulteau First Nation. In 1997 it published two children's books and recently published three more titles. "Bushland Spirit consists of Saulteau elders' stories, Dancing Towards the Sky tells the very emotional story of one of our band member's experiences living with AIDS, and Moose Roast and Rosaries is used in our school," says Rohel.

A fitness centre and youth activity centre can also be found on reserve. "The Centre wants to assist our students in making their learning experience as successful as possible," she says. Residents are encouraged to open their hearts and minds to new experiences and new ideas at the Muskoti Learning Centre. "Our receptionist Brandi Camron greets prospective students with a warm welcome and the ten staff members create a friendly atmosphere. Together, a rewarding and worthwhile learning experience is created."

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Red River College long distance education program highly touted

by John Copley

The hustling, bustling, currently expanding Red River College is proud to proclaim that it is the largest and most comprehensive college in Manitoba. Providing the highest quality education and training for 31,000 full and part-time learners each year, the Winnipeg-based education facility also offers one of the most thorough distance education programs available in western Canada today. In addition to the more than 100 diploma, certificate and apprenticeship programs that enable skilled, experienced and motivated graduates to achieve success in the marketplace, the college's Distance Education capabilities provide another 70 programs that offer 188 courses for people unable to attend classroom sessions.

"The College is developing new Distance Education programs and courses every year," explained Distance Education Program Officer, Freda Robinson. "The programs are developed in a way that allows students to continue working without having to leave their jobs. The programs are designed so that students who are currently employed can take courses on a part time basis; this is particularly beneficial for students who either wish to prepare for a new career or improve their opportunities to advance in their present job."

The central focus of the College, she added, "is to ensure learner success by setting standards in applied post-secondary education that meet the demands of today's constantly changing marketplace."

Red River College's "New Age" begins this September, explained Robinson, with the opening of Phase One of the Princess Street Campus, a key initiative in the College's expansion.

"This new state-of-the-art campus," said Robinson, "will provide students with new and expanded Information Technology (IT) related to programs and e-learning opportunities" from its central location in Winnipeg.

"This new phase of IT and e-learning," she added, "will allow Distance Education students to access many of the credit courses that will be offered at the Princess Street Campus," allowing "every participant to turn his or her home into a college classroom."

Fifteen college programs can be completed via Distance Education as can significant portions of seven other programs and lesser amounts of 43 more.

"Distance Education is both time saving and convenient and we do provide a variety of learning methods that help students to study successfully at home," explained Robinson. "For many people, taking courses by Distance Education is a way to structure their already busy home and work lives around their education and career goals."

The current Distance Education program list, which comprises almost 190 courses, is too lengthy to spell out here but that information is available via through several sources and we've included them at the end of this article. Freda Robinson, however, wants *Alberta Native News* readers to be aware of several key programs now available that have been asked for and sought out by students within Alberta's Aboriginal community.

"For example," explained Robinson, "this year we are offering the second year of the Early Childhood Education Diploma program. We are also offering the Studies in Aboriginal Child Care Certificate Program, a six course post diploma program that is designed to provide further specialization in child care. Three of the courses in the program, **Aboriginal Beginnings**, **Understanding the Dynamics of the Aboriginal Family** and **the Diversity of Aboriginal**

Beliefs are also available for special interest. The Studies in Special Needs Child Care Program, which is also comprised of six courses, offers a post diploma program that also provides students with an opportunity for further specialization in Early Childhood. Three of the courses, **Attitudes and Values**, **Understanding Family Dynamics**, and **Understanding Children's Behaviour** are available for those people who want to learn more about Special Needs children and who don't already have the prerequisites.

The new Para-educator Certificate program (often called teaching or educational assistants) focuses on acquiring the knowledge and skills to provide direct and indirect support services to students in educational settings, under the direction of teachers. The entire certificate program is available by correspondence.

The Recreation Facilitator for Older Adults Program is designed for persons wanting to work in the area of recreational activities in personal care homes, hospital extended care, adult day care and other related community programs. Viable programs are also available in both Human Resource Management and Business and Administrative Studies."

Continued on Page 15



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New school offers exciting opportunities for youth of Norway House Cree Nation

Robert Nault, Minister of Indian Affairs and Northern Development together with Norway House Cree Nation celebrated the commencement of work on the first phase of the community's school project during a recent community visit.

"These new and improved facilities will be great additions to our community's infrastructure," said Chief Evans. "They will provide a progressive and modern learning environment for our students and will assure our youth a much brighter future. I am thrilled with this accomplishment by our people."

"Norway House Cree Nation should be extremely proud of this achievement," said Minister Nault. "The new and expanded school facilities will give students dynamic new educational opportunities."

The school facilities are being constructed and renovated in two phases. Phase I includes the design and construction of a 11,439 square metre school which can accommodate 1,460 students from kindergarten to Grade 12. Facilities have been designed to provide for

anticipated increases in student population.

The new school will include: four kindergarten classrooms; 30 regular classrooms; three special needs classrooms; two Cree language rooms; ten resource rooms; two multipurpose rooms; a home economics room; four science rooms; three computer rooms; an industrial arts room; a library resource centre; an elementary grade gymnasium; a senior grade gymnasium; gymnasium support (equipment storage, wash and change rooms, office); three

health

rooms; an administrative area; a staff room; and educational storage.

The new school will replace Rossville School and Norway House High School, two of the existing schools on-reserve. Work on the project has already begun and is expected to be complete by March 2004.

Phase II of the school project includes the renovation of the Jack River School and related infrastructure, demolition of the Rossville School and the construction of teacher accommodations. The Jack River School will accommodate an additional 455 students from kindergarten to Grade 12. Phase II will commence in September 2003.

Overall, the project is expected to generate an estimated additional 175 full-time positions, inclusive of 80



local positions, during the design, construction and renovation phases.

Norway House Cree Nation will experience significant socio-economic benefits as a result of project construction. The project will provide two community members with experience in project management. As well, 36 community members will receive apprenticeship training in the carpentry, electrical and plumbing trades. A minimum dollar value of \$1.7 million has been estimated for local labour during construction of the school project. Local supplies and materials equalling a minimum dollar value of \$1.5 million will also be used during construction.

Indian and Northern Affairs Canada (INAC) has committed \$36.4 million towards the community school project. Additional financing is being provided by the Norway House Cree Nation and the Province of Manitoba (through the Frontier School Division #48).

Norway House Cree Nation is located at the intersection of the Nelson River and Playgreen Lake approximately 874 km north of Winnipeg. The community, although remote, is accessible by an all-weather road. Currently, there are nearly 4,100 members resident on-reserve.

Best wishes for continued success in publishing.
Compliments of Jane and the staff.

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Successful applicants will be experienced teachers or new graduates who demonstrate oral and written proficiency in English as well as Cree. Experience or training in teaching a second language would be an asset.

Applicants must be eligible for Alberta Teacher Certification.

Salary depends on years of training and teaching experience and will range from \$41,241 to \$70,288 annually, plus full benefits.

To be considered, applicants must complete an Edmonton Public Schools Application Form available from Personnel Recruitment and Staffing, Centre for Education, or by phoning (780) 429-8769 if not currently a resident of the Edmonton area.

Applicants seriously considering or definitely planning a move to the Edmonton area should make this known when applying.

Please submit completed applications to:

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Dreamcatcher Youth Conference celebrates 10 years

From October 18-20, 2002 Grant MacEwan College in Edmonton will once again be the center of one of the largest Aboriginal youth gatherings in the world. With more than 2,000 youth and their chaperones expected to attend this annual celebration of Aboriginal culture, the Dreamcatcher conference continues to connect young people from across Western Canada through educational workshops, cultural activities, and lots of good, clean fun.

The theme of the 10th annual Dreamcatcher conference is "Celebrating Past, Present and Future Dreams." The power of dreams lies in the fact that they help us to look forward to the future while remembering the important lessons from our past. Dreamcatcher is about connecting young people to their cultures, learning from the wisdom of our Elders, and looking ahead to the limitless opportunities in our future. Dreams present us with an infinite number of paths to lead us to a place of strength, pride, and happiness. Dreamcatcher gives us all a chance to explore those dreams, to discover new paths, and to find support as we move down the road of life.

Sally Jones, the winner of Grant MacEwan College's 2002 Dreamcatcher Scholarship, has followed her own twisting path to arrive at the place of her dreams in MacEwan's Child and Youth Care program. Originally from the Alexis reserve, Sally has pursued her educational goals with a passion, even as those goals shifted and changed. Having studied in MacEwan's Native Communications program and taken university courses in General Studies, Sally became a police officer at the young age of 22 years. Through three years of work with the Mayrathorpe RCMP and the Alexis Police Service, Sally developed a strong interest in working with children and youth. Sucking up her courage and leaving a promising

career behind her, Sally returned to MacEwan where she is presently a student in the Child and Youth Care diploma program. Unsure of what the future will bring, Sally is confident that her education will support her as she explores her passion for helping youth and their families overcome challenges to pursue their own dreams, whatever they may be.

Find out more about the Dreamcatcher Aboriginal Youth Conference by visiting the website at www.dreamcatcher.gmcc.ab.ca or calling 1-888-497-9390. Grant MacEwan College is proud to be a leader in meeting the needs of Aboriginal students with programs in Mental Health, Aboriginal Police Studies, Correctional Services, Teacher Assistant, and more than 80 college and university programs. To apply for September 2002 study visit the College website at www.macewan.ca



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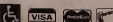
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Also artists can now submit works online at submissions@andpva.com. Make sure your images are in JPG format and that the size of your image does not exceed 15 MB. When submitting via E-mail put your subject as: SKYDOME SUBMISSIONS

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Treaty 8, Bigstone to co-host Elders gathering at Wabasca

By Lee White

WABASCA - The Third Annual 7th Generation Treaty 6, 7 and 8 Elders Gathering will be held here August 19 to 23, co-hosted by Treaty 8 First Nations of Alberta and the Bigstone Cree Nation.

The previous two years the Gathering was hosted by the Kapawe'no First Nation at Grouard, but the Elders Council formed at the first Gathering has now determined that the event will be held on different Treaty 8 First Nations each year.

Each year the Gathering is to focus on striving toward the Grand Vision determined the first year.

"We, the Elders of Treaty 6, 7 and 8, envision a strong, independent and united First Nations community.

"Through our unity, we will protect the future and rights of our children and grandchildren.

"To achieve this, the Elders of Treaty 6, 7 and 8 will establish an organization to provide advice and counsel to our First Nations regarding our rights, our issues and our goals.

"We envision all First Nations of Treaty 6, 7 and 8, working together, with a strong voice and as one, to protect the rights that were set out in our treaties."



extended to federal Indian Affairs Minister Robert Nault, Alberta Associate Minister of Aboriginal Affairs Pearl

Treaty 8 Elders Coordinator Mike Beaver, a former Bigstone Chief and Councilor, says that as many as 300 Elders, Chiefs, Councilors, technicians and other interested people are expected to attend the Gathering. Invitations have been

Calahasen and Alberta Sustainable Resources Minister Mike Cardinal, who is the local MLA and a member of the Bigstone Cree Nation.

Topics scheduled for discussion include governance, justice and health.

This year for the first time, the involvement of youth will be officially initiated. "From this we hope to make a stronger Treaty 8 organization," Beaver says. "Adding youth will make it that much stronger."

He says Elders are now looking at contemporary ways to help youth get set up for the future.

Beaver says there has been good response from Bigstone members for volunteers to deal with needs such as security, health, public works and transportation.

The Gathering will be held at Kapiskwatenak, the former Young Offenders camps near Wabasca. Some accommodations will be available at the site and there will be places for people to camp. Firewood will be provided if there is no fire ban in effect. A sweatlodge will be available nearby.

In addition to the serious discussions scheduled there will be leisure and cultural activities such as horseshoes, hand games, tea making and bannock baking (if fires are permitted), a round dance and a giveaway.

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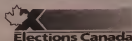
The Federal Electoral Boundaries Commission for Alberta is charged with the readjustment for this province. This independent Commission, composed of the chairman, the Honourable Mr. Justice E. P. MacCallum, and two other members, Donald J. Barry and Ritu Khullar, has proposed new boundaries that take into account demographic changes in Alberta between 1991 and 2001.

These proposals are important to you because they may affect your electoral district. The Commission will be holding public hearings on the proposed boundaries. These hearings give you an opportunity to express your views on the boundaries and their names.

For more information:

- Contact the Federal Electoral Boundaries Commission for Alberta at (780) 495-8207 or toll-free at 1 866 495-8207
- Call Elections Canada toll-free at 1 800 463-6868, or
- TTY 1 800 361-8935
- Click on Federal Representation 2004 at:

www.elections.ca



Mark your calendar! HIV walk soon approaching

This year's HIV/AIDS Walk, is shaping up to be a terrific Red Ribbon Event. The walk will be held on Sunday, September 22, 2002 at the Grant MacEwan Community College City Centre Campus.

The walk will start at Grant MacEwan College following a route through the city. Walkers first move east along 105 Avenue, passing by community partners such as the Boyle Street co-op and Streetworks, up to 100 Street and over to 107A Avenue. The route continues south finishing back at Grant MacEwan, where several other agencies will join us there including Old Strathcona Youth co-op, The Bissell Centre and the STD Clinic.

Come join City Councillor Michael Phair this year's honorary spokesperson for the walk who says, "Stop

hiding! Take action. ...I hope to see all Edmontonians out walking or running in the 2002 HIV/AIDS Walk on Sunday September 22nd." The success of the HIV/AIDS Walk depends primarily on community involvement from both individuals and groups. Your participation ensures the money raised goes directly to the client services and education programs offered by HIV Network of Edmonton Society (HIV Edmonton) and Living Positive - Edmonton Persons Living with HIV Society.

As always, we rely on the kindness of others to put on this tremendous event. If you are able to volunteer your time, there are many areas to be involved with. Watch for pledge forms in the mail or at various locations in Edmonton. Join us at the Walk! Everyone is welcome.

HIV Edmonton educates, supports and advocates for those infected and affected by HIV and related

conditions. Major Goals of the Society include collaborating with organizations and institutions, which can assist in addressing HIV and related issues. Advocating through collective efforts for individuals, communities and populations around issues related to HIV. Providing support and enhancing the lives of those infected and affected by HIV. Limiting the transmission of HIV particularly through population health strategies including health promotion and harm reduction.

For more information, to volunteer or to register, contact Sherree at 488-5742 or at events@hivedmonton.com. See you soon!

This fundraising and awareness event is presented by Global Television and sponsored by

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September 22, 2002

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Red River College

continued from page 9

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Studies highlight differences in HIV risks for Canadian men and women

New studies published by the Atlantic Centre of Excellence for Women's Health (ACEWH) reveal that there has been an overall lack of sensitivity to the differences in risk factors between men and women in HIV prevention and treatment strategies in Canada, and that these omissions have profound implications for the health of all Canadians.

Health Canada estimates that 1 in 500 Canadians has been infected with the HIV virus, with 35,000 currently diagnosed cases of HIV/AIDS and an estimated 100,000 more who are unaware of their infection (Health Canada 2000).

In Canada, the number of women being diagnosed with HIV continues to increase. While there has been an overall drop of 25% in the number of new HIV positive infections in Canada since 1995, the current female infection rate has risen steadily, and has increased by 20% since 1997. Globally, women are becoming infected at younger ages than men, and transmission from men to women is twice as likely as from women to men.

Individual studies published by ACEWH examine the impact of HIV on diverse female populations in Canada:

HIV and Aboriginal Women

There have been dramatic and rapid increases in HIV and AIDS rates among Aboriginal peoples in Canada with the patterns of HIV and AIDS cases markedly different from that observed for Canadian women in general. Epidemiological data shows that Aboriginal women constituted 49.6% of newly diagnosed HIV cases among Aboriginal people, while non-Aboriginal women comprise 20% of newly diagnosed non-Aboriginal HIV cases.

Injection drug use is the major mode of HIV transmission among Aboriginal women, followed by heterosexual contact with an HIV infected partner. HIV infection occurs at a younger age for Aboriginal women than for non-Aboriginal women. Young women constitute the largest proportion of Aboriginal AIDS cases. Consequently, the risk of HIV transmission from mother to infant among Aboriginal women is on the rise. The ACEWH published study indicates that despite these alarming trends, Aboriginal women continue to remain invisible in HIV/AIDS research and policy, and they face numerous barriers in access-

ing services.

HIV and Pregnant Women

Women of childbearing age (15-44 years) account for approximately 80% of total AIDS cases among adult women in Canada. Of pediatric AIDS cases, the majority (84%) can be attributed to mother-to-child transmission (Health Canada 2001). This national study examines the application and acceptability of the different Provincial approaches of providing voluntary HIV testing and counseling to reduce the rate of pediatric AIDS in Canada.

HIV and Injection Drug Use

Injection drug use continues to be a major contributing risk amongst women testing positive in Canada. The proportion of positive HIV tests among women attributable to injection drug use was 31.9% prior to 1994, rising to 53.6% in 1995, and 47.5% in 1999.

The authors of the ACEWH published study suggest that women who use injection drugs are more likely than men to use needles and syringes previously used by others, more likely to share other injection materials (water, cotton, cookers), and are more likely to report sharing of needles and syringes with a sex partner. Study findings suggest the importance of relationships and networks in HIV risk for female injection drug use.

HIV and Prostitution

Contrary to popular stereotypes, studies show that Canadian female prostitutes are no more likely to be infected with HIV or other sexually transmitted diseases than other women unless they are also injection drug users. To

date, the focus of much HIV prevention work within the sex trade industry in the Canadian context has been on the female prostitute. Most prevention programs have attempted to ensure that female prostitutes have a high level of knowledge of HIV transmission and utilize condoms. Studies suggest that these programs have been effective, and that many women who work as prostitutes within the North American context are relatively consistent users of condoms, and that sex-trade workers use condoms more consistently than other populations similar in age, race and sex.

However, research also indicates that when condoms are not utilized during the prostitute-client relationship, it is frequently because the client resists. Client resistance to condom use can take many different forms, from subtle coercion to more overt forms of violence. This study demonstrates that the emphasis on the female prostitute as the keeper of safer sex not only detracts attention from the contexts that make it difficult for the women to practice safer sex, but also reinforces the idea that the women, and not the men, are to blame if one or more parties becomes HIV infected.

Other studies include HIV and Poverty, HIV and Adolescent Health and HIV and Marginalized Communities. For more details on study results contact Jacqueline Gahagan, Research Associate, Gender and HIV/AIDS Research Program Atlantic Centre of Excellence for Women's Health jacqueline.gahagan@dal.ca (902) 494-1155 <http://www.medicine.dal.ca/acewh/>



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We thank all applicants for their interest; however, only individuals selected for interviews will be contacted. Applicants who apply online will receive an e-mail acknowledging receipt of their application.

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Bigstone Health Commission explores using hovercraft to link communities

By Lee White

WABASCA - An innovative way to provide a direct transportation link between Wabasca and Trout Lake and Peerless Lake is being explored by the Bigstone Health Commission.

The result could be much faster and much cheaper access to medical facilities and services, and better service by the Bigstone Cree Nation for its members in those isolated communities.

Using a hovercraft that can travel over a variety of terrain, travel time could be cut to an hour, rather than the four hours to Slave Lake and the five hours to Wabasca travelling by road.

The hovercraft is a versatile vehicle. Because it floats on a cushion of air 18 inches off the ground, it can travel over water, ice, snow, muskeg and bare ground. It could use existing cutlines and rights-of-way with minimum of additional clearing required.

The hovercraft can carry 18 passengers, or a combination of passengers and freight, and can be equipped to accommodate stretchers for medical emergencies.

Cost saving is also an important factor. The cost of operating the hovercraft is about the same as running a bus of the same capacity.

Initial estimates are that the savings generated could pay for the hovercraft in three years or less. In addition, there would be the added benefits of prescriptions purchased at Bigstone Apple Pharmacy and support for other Wabasca businesses from Trout Lake and Peerless Lake residents.

A group from Bigstone that travelled to the Vanair

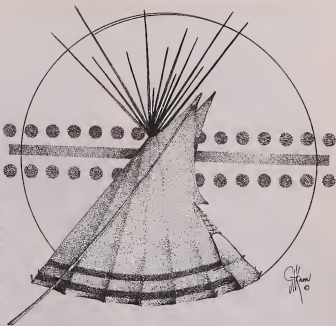
Hovercraft plant at Kenora, Ontario was impressed by what they saw and could envision the possibilities for Bigstone.

Bigstone Counsellor Bert Alook thought the hovercraft was an impressive machine, and could see how it could be a viable solution to this transportation problem.

His enthusiasm was echoed by Bigstone Education Director Ray Peters, who also recognized the potential economic benefits for Wabasca.

Bigstone Health Finance Manager Barrie Houston, drawing on his experience with aircraft as a pilot, was impressed with the quality of the machine and its equipment. Calling the Vanair Hovercraft "overbuilt," he said the high standards were much more than they need to be and the machine could run forever if properly maintained.

A further review of the practicality and financial implications of the use of the hovercraft will be undertaken before a final decision is made.



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The First Nation and Inuit Regional
Longitudinal Survey (RHS) was launched July
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to First Nation rights in research. It is led by the

First Nation principles of Ownership, Control, Access, and Possession
(OCAP) of the research process and data.

The RHS will gather information on the health of First Nation
peoples throughout Canada. Topics include: Demographics,
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Development, Diabetes & Medical Conditions, Physical Injuries,
Dental Care, Food and Nutrition, Physical Activity, Disabilities and
Activity Limitation, Health Services-use and access, Community
Welfare, Traditional Culture, Tobacco, Alcohol and Drugs,
HIV/AIDS, Sexuality, Gender Based Health Issues, Personal Wellness,
Mental Health and Residential School.

The survey includes three questionnaires: Adult (18 years and
older), Adolescents (12 to 17 years old) and Children (birth to 11
years old).

Survey respondents are randomly picked which means that not every
one in a household will be invited to do the survey. We may ask an
adult in one home and a teen in another home to do the survey. A
parent or guardian will be asked to complete the Children Survey or
in behalf of the child selected. Participation in the RHS is voluntary.

All information gathered will be strictly confidential. In fact, the
only person who views all of the information will be your Regional
Coordinator. All personal identification will be removed from the
completed survey.

The information obtained will be our tool to help First Nation
and Inuit peoples in Canada to guide community, regional and national
planning, policy development and advocacy. It will enhance First
Nation/Inuit capacity and control over research and it will enable First
Nation/Inuit to assess the progress made by our communities in the
areas of health and health programming.

For more information or for an interview please contact your
Alberta Regional Coordinator, Sheri Water Chief at (403)-215-5683.
Outside Alberta, contact the RHS National Coordinator, Jane Gray,
First Nations Centre, National Aboriginal Health Organization at (613)
233-1543.

Summer's not complete without a Riverboat Cruise

By H. C. Miller

The beauty of our North Saskatchewan river valley can only be truly appreciated from the decks of the Edmonton Queen riverboat. "A leisurely cruise along the river will put you in awe of picturesque and unspoiled beauty as you enjoy the relaxing ambience of the Edmonton Queen," says Rene Barnes.

The Queen departs from Rafters' Landing, situated across from the Hotel Macdonald. Entry to the free parking lot is off 98th avenue, just west of the Muttart Conservatory. "We're within walking distance of the downtown core," says the general manager of The Edmonton Queen Ltd. "Sailings are scheduled six days a week, from Tuesday to Sunday." Some folks prefer to simply enjoy the cruise, while others partake in the excellent dining, which includes both sizzling

buffets and basic menu items from the grill. "Our famous Sunday brunch sailings are a must," he says.

The Edmonton Queen has been plying the waters of the North Saskatchewan for over five years now. Barnes has been involved for the past year. Riverboats

actual cruise taking place from 11:00 p.m. to midnight," he says. Live music is usually presented on the dinner and midnight cruises on Friday and Saturday nights.

Barnes finds that everyday residents of Edmonton are as likely to be passengers on a cruise as are tourists and visitors to our city. "Often families are celebrating a birthday, anniversary or simply an enjoyable family outing," he says. Other groups may be employees holding a meeting in a unique setting, or celebrating an award or promotion. "It provides a chance to just enjoy each other's company in a social setting, as a refreshing change from the office environment," he explains. The special occasion can be recognized by means of a band announcement and song.

The Edmonton Queen holds 360 passengers, with 210 on the main deck and 150 passengers on the bridge deck. A typical cruise is an hour in length, although boarding is available before cast-off time. There is ample time to enjoy a meal and go above deck to view the passing scenery. The Queen travels between the Rossdale Powerplant and the Walterdale Bridge, depending on water depth and speed. "It's up to the

captain's discretion," explains Barnes.

The Queen is wheelchair accessible with an onboard lift to allow visitors access to both decks at anytime. Special dietary needs can be provided if sufficient notice is given to the dining room staff. While dress is casual, no torn or imprudent clothing is allowed and shirts and shoes are also required. Reservations are encouraged although same-day sailing may be available.

"Don't let the summer slip by without treating yourself to a cruise on the Edmonton Queen," Barnes says. "It promises a unique and memorable experience which can't be equalled anywhere in Alberta."

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Application forms are available at the Regina Police Service's Human Resources Office or may be obtained by calling or faxing your request to:

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Human Resources Office
1717 Osler Street
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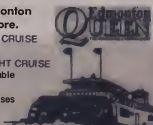
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Chiefs criticize new legislation

by John Copley

Chiefs from British Columbia and Quebec say the federal government might offer encouraging words to First Nations, as they did when introducing the First Nations Fiscal and Statistical Institutions Initiative in Ottawa on August 15, but they add, promising or not, those words still mean the same as they always have - nothing. And they've cited a recent event, captured on film, that they say proves that government's attitude to Aboriginal people is not only sinister, but perhaps beyond repair.

According to Assembly of First Nations spokesmen, during an August 15 press conference held by the Algonquins of Barriere Lake (ABL) at Rapid Lake, Quebec, one of Indian Affairs Minister Robert Nault's aides tossed a quarter into a crowd made up primarily of Elders, women and children and then sped away in the Minister's car.

Grand Chief Carol McBride was at the press conference in part to address the poor living conditions in her community.

"The living conditions in Barriere Lake are a national disgrace," she told media, adding that she was both aggravated and disgusted when she saw Nault's aide toss the 25-cent piece. "Now we've seen Nault's real message," she added. "Here's a quarter, call someone who cares. He owes our people an apology."

A single phone line serves the 500-plus members of the ABL community, which is located about 280 kilometres north of the nation's capital. McBride says the community has no hydro, suffers from overcrowding, substandard housing and a federal government that "continually holds back funding owed to the community" for projects they agreed to pay for.

"How much more contempt can Nault show for our

people?" questioned Hector Jerome, a spokesperson for the Mitchikanibkok Inuk (ABL). "The Algonquins of Barriere Lake are living in Third World conditions while the Minister and his staff mock us by throwing a quarter. Over \$100 million is taken off our territory every year and nothing comes back. This Minister has left us with a string of broken agreements."

At the other end of the country, Chief Stewart Phillip, President of the Union of British Columbia

duty to band councils and asking band councils to tax their members and lease their reserve lands and mortgage the future of their children to meet the desperate socio-economic needs of their communities. In short, this is nothing less than economic blackmail," stated Chief Phillip, who in addition to heading the UBCIC, is also Chief of the Penticton Indian Band.

"Rather than recognizing the Nation-to-Nation relationship between Canada and First Nations," he added, "Christian and Nault are forcing band councils to administer our own poverty. Economic self-sufficiency will never arise as a result of the municipalization of our communities. Economic self-sufficiency will only arise when the Government of Canada recognizes and accommodates our Title and Rights through the enactment of legislation that will provide our communities direct access to the natural resources of our territories."

Nault says he hopes to introduce the new legislation in Parliament after a public consultation is completed later this year. He told media that the new legislation would give First Nations more financial control.

"It will mean the decisions about where private money comes from and how it is spent will be made in the community," the Minister commented. "The act will pave the road to economic development - in other words, self-determination."

Chief Phillip scoffed at Nault's words and suggested that if Ottawa lived up to its agreements and abided by Supreme Court decisions, First Nations communities wouldn't need to worry about where the next dollar was coming from.

"The continued denial of our Aboriginal Title and the right to benefit from the resources of our territories have directly contributed to the growing poverty within our communities," answered Chief Phillip. "If Canada recognized our title and our right to benefit from the resources of our territories it would more than provide the financial resources necessary for our communities to meet the growing socio-economic needs of the future."

Indian Chiefs (UBCIC), said the federal government's newest initiative is a farce designed to fool Canadians, not an addendum to fuel Aboriginal self-government.

"Instead of recognizing our Aboriginal Title and Aboriginal Rights, with today's announcement, Christian and Nault are ignoring Canada's fiduciary



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Initiatives could be in education, health promotion, cultural/sports activities, employment readiness, life management skills. All projects for youth should include an element of developing youth leadership and should not be stand-alone events.

People who work with youth in rural and isolated areas face special challenges. We welcome proposals for supporting these workers.

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Peggy Robbins: (780) 455-7341 Fax: (780) 489-1913 or
Alice Hanson: (780) 466-3679 Fax: (780) 479-0699

Resource Development

Sun Peaks Resort dispute is heard in Japan

by John Copley

As this newspaper goes to press the United Nations in Geneva, Switzerland, is listening to and reading a special report prepared by the Secwepemc people of Skwelwkwelt. The report, Community Elimination of Racial Discrimination (CERD), is just one of the measures being taken by the Secwepemc as they continue in their struggle to retain their identity and the land they have called home for more than five centuries. Another manoeuvre designed to help the Secwepemc retain their land and put an end "to the continual harassment and threat of the Sun Peaks Resort Corporation" that uses "invalid arguments and illegal land purchases" to "run their business, destroy our territory and threaten our ecosystem" is being conducted by Elders from the Adams Lake and Neskonlith First Nations. They are currently in Japan and according to Janice Billy, a spokesperson and activist with the Skwelwkwelt Protection Center, are "making headway and getting some solid support" with the Japanese people.

"This measure may work," she added, in a recent interview with *Western Native News*, "because the owner of the Sun Peaks Resort Corporation is a Japanese businessman who bought the land in 1993."

The \$70 million project has developed or is in the process of developing numerous ski lifts and trails, an 18 hole golf course, townhouses on McGillivray Lake, construction of a Delta Hotel and mountain top restaurants. Plans to expand the facility to include five mountains and an all season resort are also underway.

Trouble ranging from threats and harassment to court orders and verbal mud slinging has been ongoing since Sun Peaks announced its decision (1994) to go ahead with major expansion. Word of that expansion

caused the Secwepemc people to move onto and occupy a small piece of land at the entrance to the road leading into the valley where the resort is located, but a court order put an end to that, temporarily.

On December 5, 2001 the Supreme Court of British Columbia issued an injunction order against the Secwepemc peoples of the B.C. Interior that prevented them from using or occupying their ancestral lands at Skwelwkwelt.

"It was just five days later, on December 10, when the management of the Sun Peaks (ski) Resort, assisted by the RCMP, forced us to leave our lands; if we

even though we did not accept the forcible removal. We wanted to show good faith by obeying the court order and we knew that by letting history run its course, we would eventually be vindicated."

On May 15 this year the court order that had seen the eviction of the Secwepemc expired.

"We returned to the area in early March this year," explained Billy, "but that was short-lived. The court order that was issued against us was only a temporary piece of paper but Sun Peaks has a different idea. They'd won the battle to have us evicted but they didn't want to let it go - even when there was just two months on the court order. We have lived on this land for many hundreds of years and we have no intention of giving it up."

On March 7, 2002 a hand delivered letter was received from Sun Peaks Vice President and General Manager, Darcy Alexander.

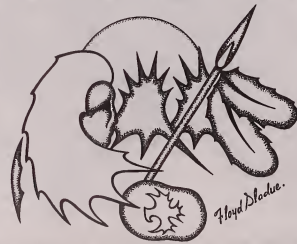
"As you are aware," wrote Alexander, "Sun Peaks Resort Corporation is party to a 1993 Master Development Agreement with the Provincial Crown which allows Sun Peaks to regulate access to the Controlled Recreation Area."

The letter, which accused the Secwepemc of trespassing by building a campsite "immediately adjacent to Sun Peaks' utilities maintenance infrastructure and the main entrance road to Sun Peaks," threatened further action if the campsite wasn't removed.

"We request," wrote Alexander, "that you immediately vacate this area and remove your property, and that you not establish a campsite...without requesting and obtaining the consent of the Corporation to do so. If you do not cease these activities the Corporation may take further action."

"What a joke, what an absurd statement," Billy told *Western Native News* in an August 6 interview. "The fact is that Sun Peaks only had temporary support. They failed to realize that we are a people that have lived here for centuries. We were occupying this land long before the name Sun Peaks was ever spoken. Any land that Sun Peaks has obtained in our traditional and ancestral territory was obtained illegally and no amount of paperwork and threats will ever eliminate that."

Continued on Page 22



refused, we faced being arrested," explained Janice Billy, who has been an active voice for the Skwelwkwelt Protection Center since the dispute first began.

"On December 10, which incidentally was International Human Rights Day, our people, including three Secwepemc Elders aged 79, 73 and 74 years, were forced to leave our lands. We did leave the area

Devon

Proposed Jackfish SAGD Heavy Oil Project
Environmental Impact Assessment Report
Draft Terms of Reference

PUBLIC NOTICE

Devon Canada Corporation is in the early stages of evaluating the development potential of its oil sands leases in the Jackfish area, 15 km southeast of Cardston, Alberta. Devon holds a 100 percent working interest in the lands associated with the Jackfish Project in Townships 75 and 76, Ranges 6 and 7 W4M within the Regional Municipality of Wood Buffalo. Evaluation of the Jackfish leases began in 2000 and has continued through 2001 and 2002. The evaluation process, consisting of delineation work and seismic, along with the results from our planned Environmental Impact Assessment report will be used to evaluate the feasibility of a commercial-scale Steam Assisted Gravity Drainage (SAGD) bitumen production project. The Jackfish SAGD Heavy Oil Project is expected to have the potential to produce 35,000 barrels of bitumen per day. Production is scheduled to commence as early as 2007.

The Director of the Regulatory Assurance Branch, Alberta Environment, has directed that an Environmental Impact Assessment report be prepared for this project. Devon Canada has prepared a Public Disclosure Document and Draft Terms of Reference for this Environmental Impact Assessment report, and through this Public Notice invites the public to review the Draft Terms of Reference.

Copies of the Public Disclosure Document and Draft Terms of Reference can be viewed at the following locations:

Team of Lac La Biche
10307 - 100th Street
Lac La Biche, AB

Labeland County
10107 - 102nd Avenue
Lac La Biche, AB

Metis Nation Zone 1
10106 - 102nd Avenue
Lac La Biche, AB

Alberta Environment
Register of
Environmental
Assessment Information
Main Floor, Oxbridge Place
9620 - 106 Street
Edmonton, AB

Regional Municipality of
Wood Buffalo
Planning Office
4th Floor, 9109 Franklin Avenue
Fort McMurray, AB

Devon Canada Corporation
325E Mackay Crescent
Fort McMurray, AB

Chipewyan Prairie First
Nation Office
Janvier, AB

Cominco Community Centre
Cominco, AB

A copy can also be viewed at www.devonenergy.com under Operations - Canadian Division.

Further information or copies of the Public Disclosure Document and Draft Terms of Reference can be obtained from:

Lois Garrett, Environmental Impact Assessment Project Manager, Devon Canada Corporation, 1600, 324 - 8th Avenue S.W., Calgary, Alberta, T2P 2Z5 / Tel: (403) 232-7557 / Toll-Free Project Information Line: 1-866-707-7522 / E-mail: lois.garrett@devoncanada.com

Individuals wishing to provide written comments on the Draft Terms of Reference should submit them by October 15, 2002 to:

Director, Regulatory Assurance Branch, Alberta Environment, 15th Floor, Oxbridge Place, 9620 - 106th Street, Edmonton, Alberta, T5K 2J6 / Fax: (780) 427-1594 / E-mail: environmental.assessment@gov.ab.ca

If comments are sent via e-mail, please forward original signed copies to the above office. Any comments filed regarding this project will be accessible to the public.

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Bigstone Cree, Husky Energy sign historic agreement

By Lee White

WABASCA - The Bigstone Cree and Husky Energy Inc. have signed an historic agreement covering Bigstone participation in Husky resource development activity in Bigstone traditional territory. The signing took place here June 26, with Bigstone pulling out all the stops to make the occasion a major celebration.

The Husky entourage for the signing, led by Bigstone President and Chief Executive Officer John Lau, included his wife and a number of senior personnel. Chief Gordon Auger signed for the Bigstone Cree Nation.

Chief Auger said at the signing he believed that the agreement "is an enlightened step in the process of developing the resources in our traditional territory."

"I have been impressed with Husky's philosophy that you must give back to the land and its people when you harvest their resources, and especially impressed with the positive way in which Mr. Lau has supported the negotiation of this agreement."

The agreement is intended "to facilitate and nurture a long-term relationship wherein both parties will benefit."

The key elements of the agreement, to be applied while working within the Bigstone community, include:

- The formation of a committee, with two representatives each from Husky and Bigstone, "to establish and maintain open communications and to guide the implementation of the agreement to ensure its success."
- Bigstone will have the opportunity to benefit from education, training, employment and business opportunities that may arise from Husky's operations.
- A human resource development plan identifying opportunities for Bigstone to improve their participation in training and employment programs in the oil and gas industry will be formed.
- Bigstone will be given full and fair consideration in the awarding of work and contracts to businesses owned or operated by them and their members.
- The flow of information between the parties will be managed and will promote awareness of education, training, employment and business opportunities that may be available to the community.
- Cross-cultural exchanges, or other types of awareness programs, will be considered in an effort to promote a mutual understanding between the parties.
- The parties will share information, views and concerns regarding existing or potential environmental impacts.
- Husky will assist Bigstone to identify new work and business opportunities and will provide input to advise and assist in building the capability of Bigstone in preparing for the work.
- Husky will contribute a certain level of financial assistance to support various Bigstone education, training, community and health programs.

- The area behind the Administration Building became a doorway to history and tradition for the benefit of the visitors and Bigstone members. After Mr. & Mrs. Lau and other officials arrived by plane, there was a final meeting to fine tune the agreement to the satisfaction of both parties.
- Traditional ceremonies conducted by Elder Denys Auger added a spiritual aspect to begin the busy schedule of activities planned for the day.
- The blazing sun and temperatures near 34 degrees Centigrade caused some discomfort, but didn't prevent hundreds of visitors and residents from touring a Teepee Village and a number of exhibits specially prepared for the occasion.
- The exhibits included a horse corral representing the role horses playing in the early history of Bigstone. It offered David Humphreys, Husky's production manager for Northwest

Alberta, an opportunity to demonstrate his horsemanship when he mounted one of the steeds.

Traditional ways of obtaining and preserving food were on display, too, with a meat drying rack loaded with moose meat, a fish drying rack and fish nets hanging on net rails, ready for the next trip to the lake. A popular attraction was an impressive Trapper's Cabin built especially for the occasion.

Elders and other Bigstone members were available at each site, some dressed in historical attire, to tell visitors about traditional ways and how they are still part of the life of the Bigstone Cree Nation today.

Bigstone Forestry Ltd. took advantage of the opportunity to line up an impressive display of its equipment, and also served a free lunch of hotdogs, beef and buffalo burgers, and drinks.

Entertainment was provided outdoors in the afternoon while visitors and members toured the exhibit and waited for the formal signing ceremony to begin.

The formal signing ceremony held in the Bigstone School was well attended by members who not only wanted to observe the historic occasion, but had the added benefit of escaping from the heat to the air conditioned comfort of the gymnasium.

Following remarks by Chief Auger and Mr. Lau, the agreement was signed.

An exchange of gifts followed, with Bigstone Chief & Councilors presenting arts and crafts made by Bigstone members to Husky representatives, and receiving watches in return.

The evening ended with a feast that attracted a crowd that filled the gymnasium to overflowing, followed by entertainment provided by traditional dancers.



Trappers Cabin was built especially for exhibit at celebration of signing of agreement



L to R: Husky President & CEO John Lau presents plaque commemorating signing of agreement to Bigstone Chief Gordon Auger.

Information Update

Moose Mountain Update #11

In 1998, Husky's "Stage 1" development at Moose Mountain brought two oil wells on pad #3 into production. The second stage will bring an existing sour gas well on pad #2 into production.

PROJECT STATUS

The Moose Mountain project involves the development of separate complex oil and gas reservoirs. During the past four years we have learned a great deal about the oil reservoir. The rate of pressure and production decline has allowed Husky to better quantify the size of the oil pool.

Production from the two, pad #3 oil wells is currently shut-in due to a pipeline hydrate. As production from the wells declined, the fluid temperature dropped in the pipeline, causing the hydrate. Hydrates are hydrocarbon water ice molecules that form at temperatures much higher than zero degrees Celsius.

Before resuming production, Husky plans to install three additional line heaters to minimize the risk of hydrating the pipeline again. The line heaters will be installed on the existing pipeline Right of Way. The line heaters should be installed by September at line block valves (LBV) sites 2, 3B and 5 (see map).

In May 2001, the AERB approved Husky's Moose Mountain "Stage 2" development application. The "Stage 2" development scope includes the tie-in of a non-associated sour gas well (12-12-23-7WS on pad #2) and a third sour gas well (16-14-23-7WS on pad #1).

Given the sensitive nature of Husky's Moose Mountain facilities and the surrounding environment, Husky has decided to proceed with the Moose Mountain "Stage 2" development in two phases. This is a practical way to assess the size of the gas pool and minimize the footprint of Husky's activity without over-building facilities.

STAGE 2a DEVELOPMENT

In "Stage 2a," Husky will tie-in and test the 12-12-23-

7WS sour gas well at pad #2 through the existing 26 km, 114-millimetre (4-inch nominal) sour oil pipeline. This production test will help to provide Husky with a higher level of confidence in design base-data prior to building the remaining portion of the pipeline project ("Stage 2b" development).

During the production test, sour oil from the 10-22-23-7WS and 2-27-23-7WS wells will be shut-in to provide maximum capacity for sour gas in the existing 114-millimetre (4-inch nominal) sour oil pipeline. The existing oil pipeline has been dually licensed for either sour oil or sour gas service. The existing line block valves and emergency close plan (ELCP) meet all current standards for the production test.

As discussed in Information Update #10, Husky will install standard well site equipment on pads #1 and #2. Short tie-in pipelines will be installed from pad #2 through pad #1 to tie-in point with the existing 114-millimetre (4-inch nominal) oil pipeline and associated facilities. No additional land would be cleared at either pad. The access road to pads 1 and 2 will be widened marginally to accommodate the new pipelines.

Husky is now preparing for pipeline and facilities construction. Construction crews will be on-site by fall. It is anticipated that the 12-12 well will be tied-in and on production test by July 2003.

STAGE 2b DEVELOPMENT

In "Stage 2b," if justified, Husky will proceed with construction of the approved 26 km, 168-millimetre (6-inch nominal) sour gas pipeline.

After completion of the "Stage 2b" project, production will resume from the oil wells Dry (dehydrated) gas will flow down the 6-inch pipeline and oil will flow down the 4-inch pipeline.

Construction of the "Stage 2b" project is expected to be during the fall/winter of 2003/2004.

JULY 2002

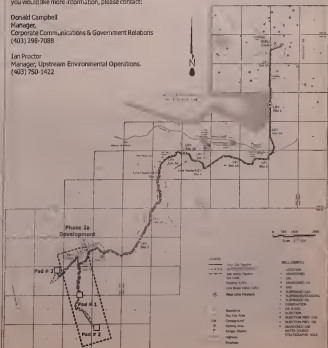
Information Update

FOR MORE INFORMATION

This update is a continuation of Husky's commitment to provide information to those who are interested in the company's activities in the Moose Mountain region. If you would like more information, please contact:

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JULY 2002

A tradition in sports

by Xavier Katakupit

You might not know it but we First Nation people have played and enjoyed our own sporting activities for hundreds of years. Summer activities and games were part of life as they were times to use up extra energy and to spend time with family and friends. It was a special time to be able to come together in large groups. Before settling in small permanent communities, people along the James Bay coast lived a traditional nomadic lifestyle which was lonely and meant that people spent very little time with other families. When people met at gatherings activities and sports were played by just about everyone in every

age group as a way to socialize.

There are even legends that involve sporting activities. I have heard several stories from Elders about young men who played a kind of game of soccer or football with others out on the tundra north of Attawapiskat on the James Bay coast. They played with a ball made of old pelts rolled into a sphere that they kicked around.

Before Europeans arrived my people were playing and competing with others in our own unique way. Now we have the North American Indigenous Games. This event was created for First Nation people to compete in several different sports and to celebrate the culture and heritage of Native people. This year the games were held in Winnipeg, Manitoba. It was expected that over 7,000 participants representing

First Nation, Metis, Inuit and Native American people were to take part in the 10 day event which ran from July 25 to August 4. In addition, up to 3,000 cultural and traditional performers took part in the games by entertaining and educating spectators during the multi day event. It is special to note that participants also included individuals as young as 13 to adults as well as people with disabilities.

There are sixteen different sporting fields that the athletes take part in at the Indigenous Games. These include three traditional sports 3-D archery, canoeing and field lacrosse. Sixteen other mainstream sports are also played during the games. As part of the celebra-

tions of Aboriginal and Metis people several participants also took part in a four part traditional journey to the event. They participated in the Tribal Journey to the Forks of Manitoba by travelling to the games through four separate and distinct journeys by Red River Cart, Horseback, York Boat and Canoe.



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Sun Peaks Resort

continued from page 20

Arthur Manuel, Chief of the Neskonlith First Nation, has also been involved in the quest for First Nation recognition in the region. He says the dispute should never have arisen - and wouldn't have if the government lived within the boundaries of its own decisions and laws. In an earlier interview, Chief Manuel said that "Sun Peaks Ski Resort is located within our 1862 Neskonlith Douglas reserve and within our traditional Secwepemc territory. The resort is another example of the encroachment, trespass and destruction of Secwepemc homelands. We have never sold or surrendered our lands nor have we been conquered. We still maintain our title and rights to the lands in the Skwekwewelt and other areas. We will not be evicted from our own land and we will not stop protesting over the illegal actions and illegal decisions others have made in an attempt to take what is not theirs."

"Our people," added Chief Manuel, "were never meaningfully consulted. Sun Peaks obtained land in the Skwekwewelt area by purchase, leases, recreation license and recreation agreement. All of these transactions are illegal because we have never given up title to our lands."

Janice Billy says that since moving back onto the land when the court order expired earlier this year (May 15) Sun Peaks "has for the most part left us be, though we do not think that will be the case for much longer. We have finished a set of planned meetings with our Elders, land-users and youth and more are scheduled. We do have plans to erect permanent structures in the future. We will continue to live on our ancestral lands and practice our way of life just like we have for thousands of years. We have built many

strategic alliances with supporters throughout the world and will continue to inform the world of our outstanding land issues with the Province of B.C. and Canada and the treatment of our people. We are gaining much support in our struggle to protect the biodiversity and sensitive alpine ecosystems."



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Special funding announced for Alberta youth

by John Copley

When Canadian Heritage Minister Sheila Copps flew into Edmonton during the last week of July she did so in part because of a scheduled visit to the newly reconstructed Amiskwaciy Academy, the capital city's first Aboriginal high school for Native students.

But visiting the high school wasn't the only thing on the minister's agenda; that became clear when she announced that the federal government was about to kick in more than \$2 million to help boost opportunities for Aboriginal youth across the province.

"The Government of Canada," she told the 100 or so people who'd gathered at the school, "is committed to building an encouraging, supportive environment for Aboriginal youth in Alberta. We are investing in the future of Aboriginal youth by helping them to grow, make strides and challenge themselves personally in important cultural activities and projects."

She told those in attendance that Canada needs its young people "to push the envelope," adding that the \$2.3 million in funds "is a great way to give you the leadership to go forward."

The money, as encouraging and appreciated as it is, however, didn't come by surprise. It's part of a five-year, \$100 million pledge that Ottawa made in 1998 when they promised to fund various Aboriginal youth programs across western Canada. So far more than 3,000 youth from Alberta's Native communities have taken advantage of the learning and life skills opportunities that have come out of the initiative.

Answering questions about the initiative, and what will become of the programs after the federal initiative runs out of time next year, Copps indicated that the government has intentions to keeping the program

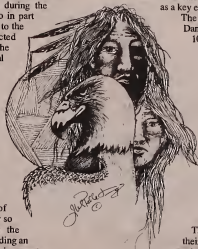
alive. She said that Ottawa "sees the program as a key element to the healing strategy."

The Edmonton Métis Cultural Dance Society, located at 12227-107 Avenue, is one of the many organizations that relies on the funds that the initiative has been providing. Without the cash input, remarked the organization's director, Lyle Donald, maintaining a studio would be impossible as would maintaining a good core of dance instructors. He told media that the program is not only ideal for the youth; it's good for the whole family.

"When the kids get involved," he explained, "they take it back home with them. They are learning more about their culture) and can ask their parents how this part of their culture was passed down through the family."

The \$2.3 million cash input announced by Copps will be divided among nearly two-dozen organizations, most of which are located in either Edmonton or Calgary. The latter will receive about \$620,000; the lion's share of just over \$1.7 million will remain in the capital region.

More information about the UMAC Initiative can be obtained by contacting Canadian Heritage Communications Director, Kerry Edmonds at (819) 997-7788.



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The Healing Journey

Under the northern sky: Peace and quiet

by Xavier Kataquapit

I like spending time by myself and being alone in quiet places. I do not enjoy moments when I have to be around a lot of people in crowds or large gatherings. It feels better and I seem to enjoy my time more with one or two people during quiet moments in serene places.

I learned from a young age that trying to keep life as simple as possible and finding peaceful moments for myself were healthy things to do. I guess I learned this lesson through example by watching Elders quietly passing a warm afternoon with each other on the riverbank. I also got this idea through my experiences on the annual goose hunt with my family where we had to spend hours by ourselves in a blind out on the land waiting for the geese to fly overhead.

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You might think that a remote community like Attawapiskat where I was born and raised is a quiet place, where very little if anything ever takes place. In fact the opposite is true. The community was always buzzing with something happening. In a small remote community you have to remember that people are very closely knit. When anything happens to a person or family everyone feels it and this can be good or bad depending on the situation. To make ends meet, our family operated a small business using our truck, tractor and a few trailers. Although this business provided an income to make life easier, it meant very little time to spend in peace and quiet. My life always seemed to be too busy in town.

Although being in a large family of nine children was exciting, we all lived in a crowded three-bedroom home when I was growing up. None of us ever had any personal space to call our own. Life became a little easier one year when an extension was added to create two addi-

tional rooms to our house.

When I was growing up my family tried to spend as much time as possible out on the land. This was our quiet time when we left the community in warmer seasons in our freighter canoe and in the winter on our snowmobiles.

These were restful and peaceful occasions when we were able to spend quality time with each other and also to be on our own on the land. There were also no distractions such as work, the community happenings or television to keep us occupied. We focused on staying warm, feeding ourselves and interacting with the animals, birds and nature.

I do a lot of travelling these days and take the opportunity to move around by motorcycle. Motorcycling has become a way for me to escape the regular day to day life. It takes a lot of concentration to ride a motorcycle and I enjoy this type of meditation as all my concerns or worries leave me when I am on the road. My bike also takes me to out of the way places. My favorite rides are along country roads that snake through rural Ontario. Manitoulin Island is a short distance away and a very easy and wonderful ride. I guess I will always be looking for a way to find peace and quiet. There never seems to be enough of it.



SCOTT GARDNER 2002

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SaskTel youth awards deadline is September 20

by John Copley

The 5th Annual Saskatchewan Aboriginal Youth Awards of Excellence will be held on Friday, October 25, 2002 at the Centennial Auditorium in Saskatoon, Saskatchewan. The popular annual event, open to all Saskatchewan First Nations and Metis youth between the ages of 13 and 19, will once again be presenting awards and celebrating the efforts, achievements, attitudes and dedication that the winners of the event have devoted to their cultural and traditional backgrounds and to their involvement in one of the ten different awards categories being presented this year.

Initiated in 1998 to promote Native culture, tradition and awareness through the excellence and achievements of Aboriginal youth, the SaskTel awards program continues to grow both in the numbers of nominations and in the numbers of special awards that are handed out each year.

"When the program first began," explained Melody Bitemose, one of the two spokespersons for the event, "there were five awards but those numbers have been getting bigger almost every year. This year will mark yet another milestone for the popular event when SaskTel presents a total of ten different awards of excellence."

The 2002 SaskTel-sponsored awards will be handed out in the following categories: Outstanding Achievement, Leadership, Education, Community Service, Culture, Sports, Recreation, Fine Arts,

Performing Arts and Innovation/Entrepreneurial.

Joan Beatty, Chair and founder of the Awards Program, called the program an exciting event that involves a great deal of hard work by many community people - and it just keeps getting better.

"We keep talking about how important our youth are as future leaders, guess what, they're achieving great things already and it's so important to acknowledge them now," she said. "Perhaps the most exciting aspect of the program is seeing just how many young people are accomplishing their goals in so many different areas. We have to keep expanding."

The awards presentations are held in October but the deadline for nominations is September 20, and



that's just around the corner.

"We'd like your readers to get their nominations in as early as possible," said Bitemose. "We'd also like them to book their tables early because there are a limited number available for the gala event."

Melody Bitemose explained the awards categories and talked briefly about the outstanding human qualities the program seeks when choosing from the long list of nominees that arrive every year.

The Outstanding Achievement Award, she explained, is given to someone who leads a balanced

lifestyle based on a foundation of strong cultural and spiritual values. The winner will be "someone who excels academically, is physically active and demonstrates leadership in their school and community. It will be someone who inspires and supports others, while treating them with respect, honour and dignity."

The Leadership Award will go to someone "who inspires and motivates others, identifies a need, initiates action and finds solutions by involving others. It goes to someone who demonstrates leadership qualities, respect for their culture and language, honour, commitment, a positive attitude and support of others while maintaining academic success."

The Education Award is presented to someone "who consistently achieves high academic levels, has clear education and career goals and also demonstrates leadership qualities in extracurricular activities."

The Community Service Award is presented to someone who "consistently demonstrates concern for others in the community by unselfishly giving their own time to make things better for others."

The Culture Award is given to a nominee who "actively promotes Aboriginal culture, values and languages in the school and in the community."

The Sports Award goes to someone who has accomplished "significant achievements in competitive sports, while maintaining academic success while establishing career goals for the future."

The Recreation Award is presented to a candidate who "initiates, develops, improves or encourages community activities that promote healthier lifestyles."

The recipient of the Fine Arts Award will be a "writer, painter, sculptor, craftsman, photographer or a visual and media artist who develop audio, video, film or computer art that enhances the image of Aboriginal people."

The Performing Arts Award is presented to performers, singers, dancers, musical instrumentalists, storytellers, actors or comedians who provide a positive portrayal of Aboriginal people."

The Innovation / Entrepreneurial Award goes to "someone who creates new and better ways of doing things or by identifying a need in the community and filling it. The successful nominee will also have demonstrated leadership in business and/or entrepreneurial skills."

For more information or to nominate a youth for the 2002, 5th Annual Saskatchewan Aboriginal Youth Awards of Excellence, call Melody Bitemose at 1-888-830-2803 or Joan Beatty at (306) 931-6285. Email inquiries and nomination submissions can also be made to: aboriginal.youthawards@sasktel.sk.ca.

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Join the Powwow Trail

Industrious Pic River First Nation enjoys traditional Powwow

By H. C. Miller

The Ojibwa community of Pic River has a population of only 400 souls, but it's not small on ambition. Located between Thunder Bay and Sioux St. Marie on the shores of Ontario's Lake Superior, the community boasts many diversified business interests including a cable television company, a large-scale forestry company and a hydroelectric company.

But the residents are never far from their heritage and traditions and their 19th annual powwow and northern gathering, to be held this year from August 23 to 25, is a much-anticipated event. Julie Michano is one of the organizers of the event and notes that this year the theme is "Honouring Residential School Survivors." A workshop will precede the powwow, from August 21 to 23, in conjunction with a youth and elders conference. "The sessions are open to everybody, as well as members of our own community," she says. "Healing circles will be big part of the event," she says. One of the many highly-valued services at Pic River is the presence of the Biddaaban Holistic Healing Centre which operates year-round and which is taking an active part in hosting the activities. "Talking about their experiences is part of the healing process as well, so we are welcoming all survivors of residential school systems to come and be a part of it," she says.

People attend the annual gathering from all over Ontario. "Our hosts this year are the Swamp Lake Singers, which is a twelve-member group including two lady singers who specialize in traditional songs," she explains. "They come mostly from Thunder Bay, although some are from as far away as Minneapolis, and they travel with their families." Dancers are included in the group as well, coming from numerous locations.

Last year over 400 attended the powwow and a similar number is expected this year. The twelve drum groups who were present included the local Heron

Bay Singers, who have been together for many years, since they were kids, she says, and who do a great job. "And there's another group of five young people aged 13 to 17, known as the Mud River Singers, who have started to perform recently which is just great to see," she adds.

Dancers numbered 125 last year, performing all the traditional men's and ladies dances as well as the grand entry. People who are ill request healing songs to be performed by the traditional drums especially for them. "And each group has its own exhibition as well," she adds.

Local hoop dancer, Nathaniel Moses, attends every year. "He's been doing it for a few years now and is getting very proficient. He's exciting to watch. He comes every year to give us a hand," she says.

When the powwow comes along, almost the whole community participates. "There are dancers of all ages, even the wee small kids," she says. "We get out our regalia and it's a great community and family time."

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First Peoples Festival popular with Victoria area residents

By H. C. Miller

First Nations from all over British Columbia were represented at Victoria's annual First Peoples Festival, held this year from August 9 to 11. "Some of them are singers or story-tellers. Others are dancers - both traditional and contemporary. And still others participate in the crafts market," explains Leslie McGarry. As Director of Culture and Community Relations for the Victoria Native Friendship Centre, McGarry agrees that traditional performances need to be well showcased, but it's also important to see where First Nations people are heading towards, so including contemporary activities are much enjoyed and anticipated as well. The Festival is held on the grounds of the Royal British Columbia Museum, situated nearby on Belleville Street, where it has been celebrated for 16 of its 18 years. The Festival has grown to be one of the country's largest urban Aboriginal arts and cultural events, with an attendance of approximately 50,000 visitors.

Visitors range from local residents to tourists who hail from all points on the globe. "Non-Native people feel very welcome at our festival. There's no entrance fee, although there are donation boxes in various locations. There's no fee for watching the performances, either," she says. An open air concert area and the Mungo Martin House, a traditional building where performances take place, are admission by donation as well. "A family can be entertained for whatever they can afford," she explains.

An area which focuses on children's activities is also popular with families. "Youngsters learn many aspects of First Nations culture, for example they make and take home spirit stones, polychrome pouches, miniature canoes, and bookmarkers," she says. Information sharing is a big part of the Festival too. Camosun and Malaspina Colleges, two local post-secondary institutions which have First Nations programs, are usually present and the University of Victoria Aboriginal Student's Union also participated being. "We try to bring as much understanding about First Nations people to the community as possible, and that

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includes showcasing what First Nations people are doing for First Nations," she explains.

The Friendship Centre also partners with the Museum to present the Echoes of Ancestry program. "It's designed to portray First Nations people in a positive setting in the carving and raising of totem poles. This is an important part of our continuing history and an expression of our culture," says McGarry, who has been in her position for 12 years. "We have four young carvers working there right now, and interpre-

tive tours are available on-site to explain the cultural significance and history," she adds. The carving studio itself is built in the style of a traditional house of the Haida Gwaii First Nation of the Queen Charlotte Islands. Not far away another house, a replica of one from a village in Fort Rupert, is also used in the summer carving program and is open to the public.

The Museum shares the goal with the Friendship Centre of providing public education and involvement of the community in First Nations activities. "The carving program goes all summer, and visitors are welcome to come down anytime to participate," she says.

The Friendship Centre is active in the local schools as well, especially with the Grade Fours who are studying First Nations in their curriculum. "We always take artefacts with us, and the kids get to try on a traditional dress or blanket shawl, or to try the drums, so it's a great awareness activity that's enjoyed by all of us," she says. "Fostering relationships at this age is so important." As well, any conference or workshop in which the Museum is involved is an opportunity for the Friendship Centre to provide a cultural component for the enjoyment of delegates.

"We have a wonderful relationship with the community," says McGarry. The local people are supportive, and a great volunteer base and a dedicated staff implement some very worthwhile programs. "We are looking forward to some great new projects which will further embrace all the Aboriginal cultures of people who come to our Centre and an exciting future."

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Art and Culture

Contemporary and traditional art combined at exhibition

By H. C. Miller

Vancouver's only all-Native-owned co-operative art gallery is celebrating the first anniversary of its opening with an exciting new exhibition. Entitled *Random Indian Acts*, the exhibition illustrates the fusion of modern materials and images with innovative vision which is the theme of the art works, on display from August 5 to October 5.

"First Nations Creations Art Gallery supports its 30 co-operative artists," explains Amber-Dawn Bear Robe. As general manager of the gallery, she states that the mandate of the gallery is to promote emerging First Nations artists and to encourage the diversity of artistic expression within the community.

The gallery seeks to emphasise the artists' role in the art making process. "Our artists are not restricted in any way, and are encouraged to express themselves in contemporary ideals and expressions, representing Native artists of today," she says. The gallery also has a selection of smaller original craft items such as dream catchers, hand carved jewellery and t-shirts.

"Our co-op members only pay a modest fee so we do have to ensure some regular income. We have been able to get some start up help in the form of government support and grants," she says. Steady sales throughout the summer have helped to bring the gallery some financial success.

Located in historic Gastown, the gallery only takes artwork on consignment from artists who are of Aboriginal heritage. The walls are adorned with work representing the heritages of Squamish, Kwakiutl, Cree, Cherokee, Ojibway, Tahltan, Haida, and Dene First Nations, among others.

"In the fall, the district has an arts walk, where folks go from gallery to gallery. The works on display in our current exhibition appeal to everyone, from modernist to traditionalist," she explains. The walk increases the networking opportunities of the galleries in the area as well as the artists. September 6 has been set as the opening reception for the current show to coincide with the annual walk. "The opening, at 7:00 p.m., is in celebration of our one year anniversary, *Random Indian Acts*, and the art walk," she adds.

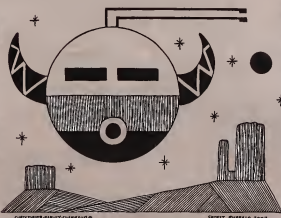
Two of the artists in the current offerings are Sabina Hill and Corrine Hunt who work together closely under the name of HillHunt. They use traditional images such as the raven and the wolf, but place them interestingly in modern or industrial settings, such as metals and cherry wood. Collectors and corporate buyers are especially interested in these pieces, explains Bear Robe.

Peter Morin is a mixed media artist, reclaiming museum artifacts in his work as an Aboriginal person. His artwork always has a subtle political message, if

industrial and First Nations aesthetics. "Everything from chrome and aluminum to horsehair, feathers and animal hides," he says. He uses a grinder to create elaborate texturing on raw aluminum and has developed a technique to create cross-hatching, similar to what other artists do with a paintbrush. "It's almost interactive - when you move it seems to follow you," he says. He then adds imagery from his First Nations background, especially those that have been used by mainstream corporate culture. "I try to reclaim those images that have been taken from the Native North American, such as the thunderbird, or the emblem of Chief Pontiac," he adds. McKenzie also has thirteen pieces at the Art and Soul Gallery on nearby Robson Street in a solo exhibition which runs until mid-September entitled *Native Metal*.

Peter Morin also enjoys linking the past and the present. Morin hails from the Tahltan culture of Telegraph Creek on BC's Vancouver Island, and his ideas are based within the traditional First Nations culture of his heritage, even when combined with contemporary materials. He enjoys especially taking stereotypes created in colonial times and bringing them back into traditional images. "I de-construct them and then rebuild them into real people with real names," he explains. He breathes life back into them through his reconstruction. "I take out the extra accoutrements that early ethnographers and photographers put in to please a public looking for stereotypical figures," he says. "The buckskin shirt and the head-dress became over-emphasised and wiped out the original person," he adds.

Morin sums up the recurring theme of the exhibition. "The images from the past are like songs sung to me by my ancestors," he says. "They are a visual representation of the past and how they relate to the future."



the viewer chooses to spend the time to let the image emerge. Kevin McKenzie is an industrial artist, using aluminum and plexiglass. His artwork fuses traditional and organic First Nations elements with man-made industrial materials. All the artists complement each other with their industrial elements but the Native roots are evident. "There's a thread of similarity amongst them, although each stands out as an individual art form."

Corrine Hunt and her business partner Sabina Hill create furniture that combines the rich history and culture of Aboriginal design with contemporary elegance. Hunt, from the Kwakiutl First Nation of BC's northwest coast, explains that they use stainless steel or aluminum Aboriginal-inspired motifs on cherry wood and other non-traditional materials. "We want to bring the ceremonial into daily life," she says. In pre-contact times, furniture in their big houses was decorated with traditional artistry, she adds. "We've evolved into modern society but have not forgotten our past." Their work ranges from wall panels and office furniture to bowls and presentation plaques.

Kevin McKenzie describes his work as a fusion of

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The urge to travel

by Xavier Kataquapit

Travelling has always been a part of my life for as far back as I can remember. As a young boy growing up Attawapiskat along the James Bay coast, my family always thought it was natural to be able to move from our community to other areas far away from home.

During the winter-time, it was an adventure to travel the 300 kilometers south to Moosonee and Moose Factory over a frozen highway. This was our temporary connection to the rest of the world for a few months of the year. Our family had a small business that we had to keep supplied with equipment and fuel, so to keep our costs down we ventured to Moosonee on the winter road to haul back supplies. Our tractor and truck made this journey during the coldest times of the year to transport these supplies.

In the spring it was not a big deal to travel one or two hundred kilometers north or south along the coast to find the best goose hunting areas. This was done using snow machines during a time when the snow was melting. Of course over the winter we used snow machines to visit other nearby communities like Kashechewan and Fort Albany.

In the summer or fall we used freighter canoes to head out to hunt or fish on the rivers and the great James Bay. In fact we would visit the same areas that we had gone to by snowmobile in the winter but at a different season by boat.

Even before motorized transportation like snowmobiles or outboard engines my people, the Cree moved great distances over the land along the James Bay coast. Elders from my community have many stories of travelling long distances to go to traditional hunting grounds just by walking over the muskeg and tundra in the summer, spring or fall or in the winter time with the help of snowshoes and moccasins over the snow.

Dogsleds were also another mode of transportation that helped my people move over the frozen landscape during the coldest times of the year. By the 1970s most of the dog sled teams had been retired in favour of the snow machine. Forty years ago, during the warmest months my people used small canoes that were paddled or fitted with light sails to move along the water.

Moving from one location to another was a way of survival that was necessary for my people. If people stayed in one area for too long then animals and fish that kept everyone alive would decline due to over hunting and fishing. If people inhabited an area for too long they would also use up the trees and cause a shortage of good firewood.

Having the freedom to move from one place to another has always been a part of me. Now that I spend my time down south away from my community I still have an urge to travel to new places. I carry the same skills and enthusiasm for travelling as I did when I made trips with my family by freighter canoe or snowmobile to remote places. A lot of the skills I learned had to do with being able to survive without

outside help during the duration of a trip. My brothers and I also had to learn to be resourceful and be able to fix or maintain machines or other equipment while we were out on our own.

I continue to learn new skills in travelling. When I began to make new journeys to large cities and towns in the south one of the greatest skills I picked up was being able to handle and manage my finances. Money is the greatest survival tool for travelling that I had to learn to use here in the south. I also had to learn how to move at fast speeds in a vehicle with hundreds of other people on multilane highways.

I feel best when I know I will be travelling somewhere new in the future. For me, there is no better feeling than having the freedom to be able to ride away on a freighter canoe, drive off on a snow machine, move down the road in a car or on a motorcycle or fly away to a new part of the world. I guess I will always have the urge to move in my blood.



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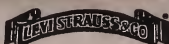
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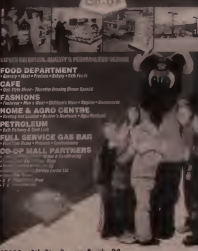


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LEGEND

The hunter and the woodspite

Collected, illustrated and told by James Ratt

One summer day, a hunter had gone out to search for moose tracks but after a few hours all he found we signs that were several days old. Along the way back to camp, he broke off a willow branch to swat the mosquitoes that were bothering him. The man was tiring from his trek in the forest and began daydreaming as he trudged across a clearing. Where had he missed the bear trail that was supposed to lead him home? It was also getting late in the evening and if he didn't find the trail soon, he would have to spend the night close to a lake or creek.



After standing around for a few minutes wondering which way to go, he thought he heard a shot. He listened some more and heard another shot off in the distance. The hunter decided to head in the direction from which the sound had come. Every once in a while, he was sure he heard more shots so he kept on walking. It got dark soon and since the shots were leading him nowhere, the man decided to camp along the shore of a small lake. There was grass growing along the edge of the lake and plenty of dry poplar saplings for firewood. After eating a small supper he bedded down on a pile of soft grass he had gathered. The hunter kept wondering who had fired those rifle shots. Soon he fell asleep.

The hunter and the woodspite is provided by the Lac La Ronge Band. Curriculum Resource Unit who are dedicated to providing quality educational resources to all the people of the First Nations.



After having some tea the next morning, he started off in search of the trail home. It was a beautiful day and walking along the shore wasn't so bad because he was following some sort of path.

All of a sudden there was that rifle shot again! And it was just a few feet ahead of him among the grass. It couldn't possibly be a human being since he or she would stand way up past the height of the grasses. A small head peeked out at him from between the blades of grass and pointed towards the path he was following. The hunter looked toward the trail and back among the grass but all he saw were a few stems moving as the little man disappeared. He jumped among the moving grass but the little man was travelling too fast. The hunter caught a glimpse of a man about three inches tall and dressed all in green clothing.



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He decided to follow the trail the little man had pointed out. A portage was there, only yards along the shore. The man followed it and there he found the bear trail he had been searching for yesterday. It led him toward a stream and finally to the lake where his camp was.

The man told some of the old people how he had been lost the day before and how he had found his way home that morning. What he had seen was called "pakuhkos" by the elders.



Some "pakuhkos" or wood sprites used to help hunters find moose or other game when they were down on their luck. Others helped by pointing out the way home. Usually you heard a sound far off in the distance that resembled a rifle shot, or so it was believed.



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Economic Development

Burnt Church fishery signs a two year deal

by John Copley

An early August announcement of a two year deal struck by Minister of Fisheries and Oceans (DFO), Robert Thibault, and Burnt Church First Nation Chief

Wilbur Dedam has come just in time. It means that this fall's east coast lobster supply could go off without a negative incident or controversy that has been commonplace during the last several fisheries. In fact, after three years of disputes between non-Native and First Nation fishers, the recently negotiated deal paves the way for friendlier relations and an opportunity for Aboriginal fishermen to enhance their knowledge, increase employment opportunities and improve their small but effective fishing fleet.

Of course like all deals that involve large groups of people, there are always going to be some who aren't satisfied. Chief Dedam admits that even though his administration supports the deal, enforcement could prove to be difficult.

"It's going to be hard," said Chief Dedam, "but we're going to be there explaining that we do have to follow rules whether it's DFO rules or Burnt Church rules." The recent deal, which is said to worth about \$20 million, came after the 1300 member community agreed to reduce the catch of lobster during the fall fishery. In return the Miikmaq will virtually triple the number of commercial licences (13 to 34) they get for the spring fishery. They'll also be allowed to increase their catch of snow crab; instead of being limited to the normal 75 tonne quota, the Burnt Church fishery will be allowed to increase their catch of the popular seafood to 300 tonnes.

"These jobs represent long-term sustainable employment for Burnt Church members," remarked Minister Thibault just after the deal was

announced.

The on-going clash of words, which often turned to violence after the initial dispute between Aboriginal fishers, non-Aboriginal fishers and DFO officials began in 1999, has created significant distrust among all parties over the past several years but both sides are confident that this could be the deal that makes the difference.

As part of the deal Ottawa will provide a basic training package to about five-dozen Burnt Church fishermen. The training, which includes five weeks of classroom study and five weeks of on-the-sea job training, will help bring the Aboriginal fleet up-to-date on marine and fishing issues. The feds will also provide the funding needed to upgrade the existing Native fleet and enough cash to purchase newer and more modern equipment. The Miikmaq will also be the beneficiaries of a new (perhaps not brand new) mid-shore vessel that will allow fishermen to stay at sea for several days at a time, something that most of the non-Aboriginal fishing fleet has always been able to do.

During the second year of the deal the Aboriginal fleet will work together with the Maritime Fisherman's Union. The latter, who will act as mentors to the Native fishers, will provide a range of practical knowledge training about the fishing grounds. The entire exercise is expected to increase the overall expertise and potential of the Aboriginal fleet.

An additional 20 jobs for Native fishers will come via a new lobster-science program that's being organized in the Miramichi Estuary; another 10 positions will open up as Burnt Church Natives train to help fisheries officials enforce fish and lobster catch quotas. More than a quarter million dollars will also be spent in an effort to improve relations between the DFO and the Native communities who fish the region. Some special quotas were also set, but only after a study between Natives, non-Native commercial fishermen and government officials determined that the quotas would be sustainable. The quotas agreed to

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PUBLIC NOTICE

INVITATION FOR APPLICATIONS FOR ABORIGINAL URBAN AFFAIRS COMMITTEE

Each year at its Organizational Meeting in October, City Council appoints committees to its various boards, commissions and committees.

Applications from persons who would be willing to sit on The City of Calgary Aboriginal Urban Affairs Committee for the year 2002/2003 are requested.

In some instances City Council may re-appoint members who wish to continue to serve, therefore the number of appointments shown does not necessarily reflect the number of new appointees.

Particulars on the Aboriginal Urban Affairs Committee are as follows.

For specific details about City Boards, Commissions and Committees, and to access an on-line application form, visit our website at www.calgary.ab.ca/cityclerk/abcc.

Number to be Appointed	Eligibility Qualifications	Term of Appointment	Total Number of Members	Meetings Held	Approximate Length of Meeting	Regular Time of Meeting
9	50% plus one of total members shall be Aboriginal people and one of the Aboriginal members shall be a youth member, 16-25. If applying for the youth position, state age in letter.	1 year	10	Monthly (first Wednesday)	2 hours	4:45 pm

To apply, please send one letter only which should include:

- 1) Your reason for applying and your eligibility qualifications. Please attach a resume of no more than two single sided 8-1/2" x 11" pages, stating background and experience. Council will meet on October 21 and your resume will be considered at that time. Applicants may be requested to attend to a brief interview by City Council.

Your personal information is:

- a) Collected pursuant to the Freedom of Information and Protection of Privacy Act Section 32(0);

- b) Used by City Council in consideration of committee appointments.

- c) In the case of your appointment to committee, used by The City Administration and your fellow appointed Committee Members in carrying out the business of that particular committee to which you are appointed.

- 2) Any previous involvement with, employment affiliation and/or protesting against the committee you are seeking.

DEADLINE FOR APPLICATIONS IS 4:30 PM, SEPTEMBER 13, 2002.

Applications may be mailed to:

City Clerk (P5007)
The City of Calgary
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or between the hours of 8:00 a.m. and 4:30 p.m., applications may be dropped off at:

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or Applications may be faxed to:

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If you have any questions, please telephone 268-5861 or e-mail ccrecap@cityofcalgary.ab.ca

Diana L. Garner-City Clerk

include a fall fishery catch of 25,000 pounds of lobster for food (sustainability) and an additional 5,000 pounds for ceremonial events. Lobster licences are also good for other species of fish, including the ocean-tomling mackerel and the tasty shellfish, scallops.

The new deal brings an end to a dispute that over the past three years has seen more than 3,000 Native lobster traps destroyed, several Native fishing boats sunk, dozens of arrests, several bursts of gunfire and enough foul language, threats and intimidation to reddens the face of the most hardened sailor.

Everyone involved in the agreement is hoping that it will be smooth sailing from here on out. Only time will tell; the lobster season is just weeks away.

Opaskwayak Cree Nation takes control over lands and resources

Opaskwayak Cree Nation assumed its place under the First Nations Land Management Act (FNLMA) this month with Chief Frank Whitehead, members of Opaskwayak Cree Nation (OCN), and Minister of Indian Affairs Robert Nault, celebrating the ratification of the OCN Land Code.

OCN is one of the original 14 signatory First Nations to the First Nations Land Management Initiative. Its membership has recently taken the last step in assuming control over their lands and resources by ratifying their land code through a successful community vote. The signing of this agreement confirms the transfers of jurisdiction of land management for OCN from the Indian Act to the FNLMA. OCN is the first community in Manitoba to ratify their land code and come under their own land management regime.

"Our people are futuristic oriented. Their endorsement of this historic initiative is a testament of OCN's collective will to assume greater control over our lands and resources. By doing so, we are now entering into a new era of community and economic development," said Chief Whitehead.

"Through this Initiative, Opaskwayak Cree Nation will have improved access to economic development opportunities by having control over their own lands

and resources," said Minister Nault. "I would like to congratulate the community of OCN, they are one of the largest in both population and land mass to ratify



a land code to date," said Robert Louie, Chair of the Lands Advisory Board. "The 88 percent approval of the registered voters in favor of this process is a result of the major time and excellent effort of the staff and Chief and Council, who dedicated themselves to the development of the OCN Land Code."

The First Nations Land Management Initiative provides participating First Nations, like OCN, the opportunity to develop a land code that reflects the unique needs and traditions of the community, and provides sound environmental protection for their own reserve lands and resources. The Initiative enables First Nation communities to create a land code that will sustain local community decision mak-

ing, provide transparent accountability to its members and accelerate progress in areas such as economic development.

In March 2002, Minister Nault announced that the Government of Canada would increase its support of this partnership with the First Nations Lands Advisory Board, in order to allow more First Nations to take advantage of this opportunity and to consider the examples set by the communities that have already ratified their own land codes, including OCN.

OCN is located in The Pas, approximately 620 km northwest of Winnipeg. The Cree Nation has an on-reserve population of nearly 2,620 members, while an additional 1,615 members live off reserve. The community is accessible by both land and air. OCN represent over half of all land transaction volume in Manitoba.

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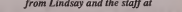
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